By the FINGER of

Gods Powe

AND

His Visage Discovered by the Light of CH
JESUS; and his Ministers, Members, Work
Lying Wonders, Manifested by the Spirit of
a Manifestation whereof is given to every
(and Woman) to profit withal.

With Friendly and Serious Invitations, Exhortat
and Warnings to all Professors of Christianity, to bew
that Antichristian Spirit that leadeth to Destruction; an
those Teachers, who are Influenced by it.

Written in the Love of God by a Prisoner (
Lancaster Castle) for the Testimony of Truth, and one of t
People called (in Scorn) *Quakers*.

HENRY MOLLINEUX.

And Jesus answered and said unto them, Take heed that no man
ceive you. for many shall come in my Name, saying, I am Ch
and shall deceive many; and because Iniquity shall abound, the
of many shall wax cold, Mat. 24. 4, 5, 10, 11.
As ye have heard that Antichrist shall come, even now are there m
Antichrists, 1 John 2. 18.

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[illegible]. 1695.

THE PREFACE TO THE READER.

Friendly Reader,

IT hath been a weighty Concern upon me, for several Years, to give forth in Writing a Testimony against the Spirit of Antichrist, as I have (through the Love and Mercy of God) been made sensible thereof, by the Manifestation of the Spirit of Christ Jesus, the Son of the Living God; and so having cleared and eased my Mind and Conscience of what hath lain upon me, I commit to thee the following Treatise, desiring that the fear and dread of the Lord God, may constantly have a place in thy Heart in the Reading of it, as it had in mine in the Writing of it, and then will preserve thee Meek and Low in Heart, in an aptness to Learn of Christ, the Son of God's Love, that many Professors of Christianity are but ignorantly talking of; and

so thou wilt not be apt to take offence, nor stumble at the Truth, as thou art made sensible of it in thy Heart; but wilt be willing (for thine own Eternal Good) truly to examine thy self before the Lord in Secret, how thou standest in thy Spiritual State and Condition before his All-seeing Eye; for there was never more need for People to be truly concerned for the Salvation of their Precious Souls than there is now; but they who walk not in the fear of the Lord, slight it.

And if thou Reason, saying, Alas! but I am Unlearned, and how should I understand, or know the Truth? For there are many great Scholars, and Men Learned in Latin, Greek and Hebrew, and yet one sort of them preacheth one Doctrine, and others other Doctrines, and therefore how should I know which is the Truth? I answer, that thou mayest be as capable to know the Truth, as if thou understood Latin, and Greek, and Hebrew; for the Manifestation of the Spirit of Truth in thy own Heart, that reproveth for Sin, is sufficient to teach thee to know the Truth, if thou believest in it, and be truly willing to obey it; and in disobedience to it, none can know the Truth to their Comfort, though they may perfectly understand Latin, Greek and Hebrew, the understanding whereof in its place may be good and serviceable: Yet thou knowest not how soon, thou must give an

Account

Account to the God of Truth, how thou hast profited with the Manifestation of his Spirit of Truth, which is given to thee to profit withal.

As for the Times, and Manner, of the Inventions, setting up, and establishing of the Popish Mass, Ceremonies, Tythes, and other Trumpery, I refer thee to a Book put forth by *Francis Howgill*, in Two Parts, the first Intituled, *The Glory of the True Church discovered*; and the latter Part, *The Rock of Ages exalted above* Romish *imagined Rock*: And also to a little Book, called, *Popery Arraigned*, set forth by *G. F.* and *E. H.* it not being my present Concern, so much, to shew the Times, and Persons; and Manner, how, by whom, and when the Popish Inventions came up in the Apostacy, (that being upon Record, and sufficiently done before) as to shew how much they are contrary to the Scriptures of Truth, and to the Spirit of Truth, by which those Scriptures were given forth; and how many, professing Christianity and Reformation from Popery, are yet found in them, and in an Antichristian Spirit, and how they may know the evil thereof, and come out of them, that they may enjoy the pure Life of Christianity, which is more than Profession thereof.

Hercin

Wherein several Popish Inventions and Practices are very little, or none Treated of, yet comprehended; being contrary to the Scriptures of Truth; and the Witness of God in every Heart, in them who truly take heed to it, will Testifie against them; such as their Worshipping of Images, and Pictures, and Relicks, and Bones of the Dead, and praying to the Dead, and for the Dead, and counting their Prayers by Beads, as if they thought, like the Heathens, (of which Christ spake) that they should be heard for their much speaking or babling; with their Mattens, and Letanies, and their Idle Complements, and giving of Flattering Titles, &c. and also their being divided into many distinct and different Orders and Sorts of Monks, Friars, and Jesuits, and yet they plead, or cry up Unity; and also their Orders for *Barbarian* Praying wilfully in an Unknown Tongue, and their not permitting to the People the Scriptures of Truth in their own Language, which were publick amongst the Primitive Christians, who searched them daily, and found great Comfort by them; and the Apostles, and Holy Men of God wrote in a Known Tongue, or Mother Tongue, to whom they wrote, that all might understand them, and be edified by them in the Spirit of Christ, by which only, the Scriptures of Truth may be truly understood: And so I commit thee to the Word of God's Grace (which is

is the Light or Manifestation of the Spirit of Christ) in thine own Heart; by which only, thou mayest be made sensible to understand-right the Things that Concern thy Everlasting Peace and Happiness; who am a Well-wisher to all Mankind.

H. M.

The Reader is desired to observe the Corrections of the press or the defects thereof, noted with the pen, and not to write upon any part of the paper of this book:

1713.

By ye owner and author hereof — Henry Mollineux

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Antichrist

Antichriſt Unvailed, &c.

THE large Love of God in his Son Chriſt Jeſus being freely tendered unto all Mankind, it hath been, and is the endeavour of the Devil (the great Enemy of Man's Happineſs) by his Subtilty and Deviliſh Wiſdom (and oft by inſinuating into them hopes of better Attainments) to draw out the Minds of Mankind from the pure Obedience to what God hath made known (in them) and unto them of his Will and Mind, and their Duty towards him; and ſo by affecting their Minds with outward things, to bring them into diſobedience to the Will of God, thereby to make them unworthy of the Goodneſs of God to their Souls, and of his Bounteous Love, in which he gives to every Man and Woman a meaſure of his Divine Light in their Hearts and Souls, which is the *manifeſtation of the Spirit of Chriſt, which is given to every man to profit withal*, which Chriſt ſaid ſhould *comfort, and lead them that follow it into all truth*, (or into truth in every thing) but ſhould *reprove the World of ſin, and of righteouſneſs, and of judgment*, John 16. 8, 13. 1 Cor. 12. 7

Now the God of Mercy, in the tender Bowels of his Love, having for the Redemp-

tion of fallen Mankind, sent his Son into the World (in the Body that was prepared him) who came a Light into the World (which is the true Light that enlightens e-
John 1. 9. very Man (and Woman) that cometh into the World) that *whosoever believeth in him*
Joh. 3. 15, 16 *should not perish, but have everlasting life*; Man's grand Enemy at that time endeavoured (as much as in him lay) to keep Peoples Minds in a Love of the Ceremonies and Ordinances given to their Forefathers, and in an outward shew and form of Worship, (in which they that were erred from, and
Neh. 9. 20. rebelled against God's good Spirit, which
Isa. 1. 13. he had given them to instruct them, were not accepted of him) thereby to keep People from coming to the light or manifestation of the Spirit, whereby they might have come to have believed in him, the Messiah, or Christ Prophesied of by the Prophets, (who spake by his Spirit) whose Writings they had, and believed them to be true, according to which they expected him about that time.

Yet by erring from, and rebelling against his Light and Spirit (in their Hearts, and Consciences) many of the *Jews* (who esteemed themselves the peculiar People of God) were so darkned, that they did not believe in him, but they that walked in Obedience to the Light of his Spirit, they believed in him, and they received him as the only Messiah, the Christ, the Son of the Living God; as *Simeon* did, who took him

up

up in his Arms, and said, *Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people* Israel. Luke 2. 29 to 35.

The great Enemy of Mankind had then so far prevailed upon the Learned Rabbies and Doctors among the *Jews*, that (though they had the Scriptures which testified of him in their own Language, yet being erred from the light of his Spirit in themselves) they were so far from receiving Christ, and believing in him, that they agreed, that if *any man did confess that he was Christ, he should be put out of the Synagogue*, John 9. 22. And although he did many Miracles among them, yet they believed not, but contended with him, maliciously and falsly accused him, and said, *He cast out Devils through* Beelzebub *the Prince of Devils*; and said, that he brake the Sabbath (with much more of the like kind of words, as may be read in the Scriptures of Truth;) and at length were so desperately hardned in their wickedness, that (seeking opportunity to kill him) when the Chief Priests had hired (the false pretender) *Judas* to betray him, and deliver him unto them, they put him to the Death of the Cross, yet some of them said, they *found no fault in him*: And yet still his Love was towards them, even upon the Cross, and he prayed for them, saying, *Father, forgive them, for they know not what they do.* Luke 23. 34.

So the Devil their great Enemy, by his deceit had drawn them so far into darkness, and from the light of Christ in themselves, that they knew not what they did: And indeed it may well be supposed, that they knew not what they did, when (in the Service of the Enemy of their Souls) they Crucified, and put to Death him that came to save them from their Sins, from Wrath, and from the Devil their Enemy.

And so now all that oppose and contend against the Light, which is the manifestation of the Spirit of Christ in the Heart, or envy them that profess it, and walk according to it, (or any other People whosoever) upon the account of Religion, are certainly deceived by their great Enemy Satan, whose Service they are in, being erred from the Light and Spirit of Christ, which teacheth them who walk in it good will towards all Men, and love to their Neighbours, though Enemies.

But when the Chief Priests, and Pharisees, and People of the *Jews*, had (with a general consent) Crucified the Lord of Glory, after they had mocked him, and scourged him; yet they (and their Enemy whom they served) missed of their expectation and desire, for they were still in fear lest he should rise again, (as he had told before) and therefore they watched him, *sealing the stone, and making* (as they thought) *the Sepulchre sure*; *but* (in the Lord's appointed time) *there was a great Earthquake, for the*

Mat. 27. 62, 66. Mat. 28. 2, 2.

the Angel of the Lord descended from Heaven, and came, and rolled back the stone from the door, and sate upon it; his countenance was like Lightning, and his raiment white as snow, and for fear of him the Keepers did shake, and became as dead men; but the Angel said to the Women, (who were Friends of Jesus) *Fear not ye, for I know that ye seek Jesus, which was crucified, he is not here, he is risen:* So the Grave could not contain him, Death had not dominion over him, but *through death he destroyed* (and will destroy) *him that had the power of death, that is, the Devil*; So the Devil and his deceived Servants had not their desire, nor the power to destroy Christ, but they came to destruction themselves. Heb. 2. 14.

And so now, all that err from, and disobey the Light and Spirit of Christ, and follow the leadings and movings of their deceitful Enemy, the Prince of Darkness, if he shall prevail in them so far as to cause them to kill the Bodies of the People of God (who walk in his Light, and answer the manifestation of his Spirit of Love; and in it are kept in true good will towards all Men) because of their Religion, on purpose thereby to root out and destroy them who are in judgment contrary to themselves, yet they must never have their desire, but as they destroy their Fellow-Creatures, their Friends, so Eternal Destruction will be to themselves; and the Light and Spirit of God will be their Condemnation for ever: But blessed and

happy are all they, and shall be for evermore, who suffer for the Testimony of a good Conscience, and are faithful unto Death, for God will give them a Crown of Eternal Life; and such in the midst of Persecution, or at the laying down of their Lives for their Testimony, (in obedience to the Light, and according to the Example of Christ, the Captain of their Salvation) can pray for their Persecutors, who (being blinded by their deceitful Leader, the Devil) know not what they do, but think they do God service; but Eternal Torment shall seize upon the Murtherers, fear shall surprize them, and truth will rise up in Judgment against them, over all Deceit, over all Error, and over the Devil, and all his deceived Followers; and God will be magnified over all, who is worthy for evermore. *Amen.*

And after the Resurrection and Ascension of Christ, when his Apostles (who according to his command waited at *Jerusalem* till they were endued with power from on high) were commissionated to Preach in his Name and Power his Everlasting Gospel; then the great Deceiver, and Enemy of Man's Felicity, was very busie in his deceived Servants and Instruments to hinder the propagation and publication of it; stirring them up by his Murthering, Persecuting Spirit, to Murder and Persecute the Ministers and Apostles of Christ, as may at large be read in the Book of the Acts of the Apostles.

But

But Christ (the power of God) by the living operation of his Light (which he sent his Ministers to turn People unto, from Darkness) and by the word of his Grace, (which is one with the Light) working effectually in the Hearts of many, to the convincement of them of their evil deeds, thereby bringing them to true Repentance, and to the acknowledgment of the truth; and not only so, but also teaching them to live godlily and righteously, and soberly, thereby, as well in Life and Conversation as in Words, to Preach and Propagate the Doctrine of the Gospel of Christ, in the demonstration of the Spirit and Power of God; So that the number of Christians encreased much, and that in several Nations, to the glory of God, and the great comfort and cause of rejoicing of many Souls who had received the Light of Christ, and believed in it, and walked in it, wherein they had true Unity and Fellowship one with another, and knew by the Blood of Christ Jesus, a cleansing from all sin (which their Soul's Enemy had wrought in them) and in the Name and Power of Christ knew and witnessed a triumphing in his Eternal Life over the power of Death, which is the Devil, who had formerly captivated them, and held them as in Chains of Darkness, which they knew, and witnessed to be broken and dissolved by the Light and Power of Christ, and so could say, The Darkness is past, and the true Light now shineth.

1 John 1. 7.

2 Cor. 2. 14. Col. 2. 13, to 17. Heb. 2. 14.

1 John 2. 8.

So the great Deceiver, the Devil, was fruſtrated of his Will, for the Goſpel was Preached, and the Name of Chriſt glorioufly magnified in his People over the Earth; all the Endeavours of the Devil, and his deceived ones not being able to ſuppreſs it.

But although many received the Goſpel of Chriſt in uprightneſs of Heart, and believed in his Light, unto which his Miniſters were ſent to turn their Minds from darkneſs; and in faithful obedience from their very Hearts, gave up their All to the ſervice of God in his Light, the manifeſtation of his Spirit in their Hearts, and Souls, and Conſciences (out of which Light and Spirit no ſervice was ever acceptable to the Lord) and ſo became Children of the Light of God (who is Light, and in him is no Darkneſs at all) and in his Light and Spirit enjoyed precious Unity and Fellowſhip one with another, and knew Satan, the Devil, the Old Serpent, who by his ſubtilty had formerly deceived them) to be, by the power of God, as bruiſed under their Feet, no more able to prevail upon them by his ſubtil deceit, but in the Light, Spirit, and Power of God they could keep their ſtanding over him, and all his deceivable Devices of Unrighteouſneſs; and in Chriſt (the Lord their Righteouſneſs) had Peace and Joy in his Holy Spirit, and ſo rejoiced together in their Heavenly Places in Chriſt, and glorified God over all in their day, and time; and though many came to

theſe

these and the like Attainments, as the Scriptures of Truth at large declare;

Yet the subtil Deceiver, the Devil (who was a Lyar and a Murtherer from the beginning) by his deceitful Devices, and dark Power, prevailed upon many that were convinced of the true Light (that enlightens every Man that cometh into the World) and that believed concerning Christ, that he laid down his Life for Mankind, and rose again from the Dead, and ascended up on high, and so they could make a Profession of Christianity, having a Notional Knowledge of Christ, and of things relating to Eternity; and it was by drawing their Minds from the Light of Christ in themselves, that the deceitful Enemy prevailed to keep them only in a Profession of Christianity, and in a Form of Godliness, but out of the obedience of the Light and Spirit of Christ, and so out of the Truth, though professing it. And so being out of the Truth, and out of the Obedience of the Light (which is the manifestation of the Spirit of God) they were not (though they might profess to be) Children of the Light, nor Children of God, (for it is they that are led by the Spirit of God that are Children of God, and all the Children of God are taught of God by his Spirit) and consequently they were out of the glorious Liberty of the Children of God, and of the Gospel of Christ, (the beguiling Serpent keeping their Minds fast in the love of outward things) and so they would still

Rom. 8. 14. Isa. 54. 13. John 6. 45. Heb. 8. 11. 1 John 2. 27.

keep

Col. 2. 14. Gal. 4. 9, 10. keep up the Ordinances, Ceremonies, and Customs of their Forefathers, though contrary to the Doctrine of Christ and his Apostles, and were in Bondage to weak and beggarly Elements, and observed Days, and Months, and Times, and Years.

And so they were held in Bondage to Corruption and Corruptible Things; and tho' they then professed Christianity, and desired (no doubt) to be called Christians, yet their Enemy beguiling them, and keeping them by his deceit in disobedience to the Light of Christ in themselves, they acted and lived contrary to true Christianity: And though they appeared as for Christ, they were really against him and his Truth; and being themselves deceived, they endeavoured to deceive others, being Enemies to the Cross of Christ, to which he had nailed the Hand-writing of Ordinances, blotting it out, and taking it out of the way where the Redeemed were to walk.

Phil. 3. 18. Col. 2. 14.

And as the Ministers of Christ declared among the true Christians, that the Spirit of Antichrist should come; so the Apostle *John* in his time testified, that it was then already in the World: And although it appeared (in them upon whom it prevailed) as for Christ, or on his behalf; yet it was (and still is) really against him, and the Truth of his Gospel; being the same deceitful Spirit that draws into, and endeavours to keep the Minds of Mankind in the love of outward things, and in a kind of satisfaction in outward

1 John 4. 3.

ward Performances, old Ceremonies, uncertain Traditions and beggarly Elements, and so keeps out of the obedience of the Light and Spirit of God, and out of the Service of God which they profess; but it keeps in the Service of him who is their Enemy, the Devil who hath deceived them, who is to be cast into the Lake of Fire and Brimstone, to be tormented Day and Night for ever and ever, *Rev.* 20. 10.

So when Man's grand Enemy could not hinder the glad-tydings of the Gospel of God's Salvation from being Preached thorough the Nations of the World, then (by his Spirit of Antichrist) he laboured with all his subtil Devices to keep them who were convinced of the Light of the Gospel of Christ, only in a Profession of Christianity, without the Life and Power of Godliness, that so, though they profest Christ in words, yet in works they might deny him. Titus 1. 16.

And at that time he thus prevailed upon many with his deceit, and made them deceitful like himself, having a Form of Godliness, but denying the Power thereof; and so some preached Christ even of Envy, Strife, and Contention, and others being Men of corrupt Minds, supposing Gain to be Godliness, and having Hearts exercised with covetous Practices, taught for filthy Lucre's sake things that they ought not. 2 Tim. 3. 5. Philip. 1. 15. Titus 1. 11.

And many (having itching Ears) followed such Teachers, and their pernicious ways, erring from the way of Truth, the Light,

Light, and Manifestation of the Spirit of Christ in themselves, to which if they had been faithful, and obedient, it would have manifested inwardly unto them the subtil Devices, Snares, and Stratagems wherewith the Devil their Enemy had beguiled them, and whereby he acted them in his Service to deceive others, and to draw them away from the true Faith of Christ, being themselves reprobate concerning the Faith, resisting the Truth, as *Jannes*, and *Jambres* withstood *Moses*, 2 *Tim.* 3. 8.

But their Folly was manifested by the Light and Spirit of Christ, and they that walked in the Light saw their Folly.

And the Apostle called such Antichrists, saying, *Little Children, it is the last time: And as ye have heard that Antichrist shall come,* 1 Joh. 2. 18, 19. *even now are there many Antichrists, whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us.*

Thus it is manifest, that when the Enemy of Man's Happiness, the Devil, could not keep People from believing in Christ, because the Testimony of the Light of Christ in their Hearts, and Consciences confirmed, and was at one with the Doctrine and Preaching of his Ministers; yet those that he could (with his deceit) prevail upon by his Un-
2 Tim. 3. 13. clean, Envious, Antichristian Spirit to keep them in disobedience to the Light, them he

made

made Antichrists, evil Men, and Seducers, waxing worse and worse, deceiving, and being (by him) deceived.

And yet the Devil could allow such to make a Profession of the Knowledge of God, and of Christ, and to speak great swelling words, to allure through the Lusts of the Flesh, through much Wantonness those that were clean escaped from them that live in Error, and to promise Liberty to others, while they themselves were the Servants of Corruption. 2 Pet. 2.18, 19.

And so, though such could style themselves Ministers of Christ, and of his Gospel, and could use the words of the Scriptures, and of the true Ministers of Christ, and of his Prophets, who spake by his Holy Spirit, as they were moved thereby, and could make a large flourishing shew by their Preaching in their enticing words of humane Wisdom (which is earthly, sensual, and devilish) and in their large, comprehending Wit, which they had as natural Men, thereby to draw many after them; yet all that was in the Airy, Lustful, Wanton Spirit that proceeds from the Prince of the Power of the Air, who works and rules in the Hearts of all the Children of Disobedience. Jam. 3.15, Eph. 2.2,

And therefore it was not like, that they should bring any into Obedience (they themselves being in Disobedience) to the Light, Grace, and Spirit of Christ in themselves, which teacheth them that believe in it, and obey it, to live soberly, godly, and righteously;

ously; and reproveth for lightneſs, and vanity, and luſtfulneſs, and wantonneſs, and all the hidden works of darkneſs, and diſhoneſty, and unrighteouſneſs, and ungodlineſs, all which the Prince of the Power of the Air teacheth, and worketh, and leadeth into by his dark Power, and deceitful Antichriſtian Spirit.

And it is not like that his Servants, and Followers ſhould bring any out of thoſe things, for he leads them into them, and ſo do his Miniſters too, let them profeſs what they will, or can: And none can come out of them, but by taking diligent heed to the Light of Chriſt in themſelves, which is the Grace of God, which brings Salvation, and hath appeared to all Men.

And ſo Antichriſtian Miniſters keep poor People from the Light and Spirit of Chriſt in themſelves (although many by it ſee them to be wrong) that they may be ever learning of them, but never thereby be able to come to the knowledge of the Truth as it is in Jeſus; and ſuch can never bring any to the knowledge of the Truth, for they are out of it themſelves; and all are ſuch who Preach for Hire, and for their own Carnal Ends, or for Strife, or Envy, and filthy Lucre's ſake, through Covetouſneſs with feigned words, making Merchandiſe of People; for ſuch run, and God never ſent them, *therefore they ſhall not profit the people at all*, Jer. 23. 21, 32.

But they who obey the Light of Chriſt in their Hearts, by it ſee their deceit, who would

would keep People from it (for the Apoſtles were ſent to turn their Minds to it) and the Eye of the Lord is upon the ways of all, and he will render unto all according to their ways, and according to the fruit of their doings, who ſees, and knows, and ſearches the Hearts, and tryeth the Reins of all. And though thoſe Antichriſtian Miniſters could not only talk and preach of Holineſs, and Righteouſneſs, and Redemption, and Juſtification by Chriſt Jeſus, but alſo though they might perſwade, exhort, and adviſe People thereunto, (as they without Commiſſion from Chriſt took upon them) yet they were unlike to bring any to the enjoyment of thoſe good things which they exhorted and adviſed to, being out of them themſelves; and being in unrighteouſneſs, and diſobedience themſelves, they could not bring others unto thoſe good things which they wanted themſelves.

But the true Chriſtian Miniſters, who lived in, and preached in obedience to the Light, and Spirit of Chriſt, and directed, and turned peoples Minds to the true Light, the Manifeſtation of the Spirit in their Hearts and Conſciences; by taking heed thereunto, and giving up freely with their Hearts to the obedience of it, thereby many came to ſee not only the Snares, and ſubtil Devices of the Devil, but alſo to know power to avoid them, and alſo to know Redemption, Holineſs, Righteouſneſs, Juſtification, and Salvation by Chriſt, whoſe Light, and Spi-

fit in their Hearts they obeyed, and lived in, and walked in, according to the advice and exhortation of the true Ministers of Christ.

But how could the Antichristian Ministers direct or turn Peoples Minds to the Light, which they (doing evil) hated? For *every* John 3. 20. *one that doth evil hateth the Light, and bringeth not his deeds to the Light, lest thereby they should be reproved:* And how should such bring any out of Sin and Unrighteousness by their Preaching who hate the Light, which leads out of Sin and Unrighteousness them that believe in it, and obey it? But they that are unfaithful, and disobedient to it, them it reproveth and condemneth in their Hearts, and such hate it, and love rather to hear the words of Men (though false Teachers) than to hear the voice of the Light, the word of God's Grace in their Hearts, that reproveth them for Sin, and is the true Teacher that leadeth to Salvation from Sin; and from the Devil, the Author of Sin, the deceitful Enemy of Mankind.

So the deceitful Antichristian Ministers hating the Light of Christ, were unlike to speak well of it, and more unlike to possess others with the love of it, or to turn their Minds to it, for they loved Darkness rather than the Light, and endeavoured to keep their Followers in Darkness, lest they should turn from them.

But the true Christian Ministers they loved the Light, believed in it, walked in it, and

and in the love and authority of it, they preached it, and said, That the preaching of the Light was the Message which they had heard of God, and declared unto People, and they turned the Minds of many to it, who in the love of it, received it, believed in it, became Children of it, walked in it, had Fellowship one with another in it, and knew a cleansing from all Sin by the Blood of Jesus Christ, the Author of their Faith in it. 1 John 1. 5, 6, 7.

Mark the difference between the true Ministers of Christ, and the Antichristian Ministers; and all that desire the Salvation of their Souls, ought to beware what they hear, and whom they follow.

And the difference between the Ministers of Christ, and the Ministers of Antichrist, is yet more fully declared of by the Scriptures of Truth, for the true Christian Ministers preached, that all should believe in the Name of Christ Jesus, whose Name is called the Word of God, which Word they said was quick, and powerful, and sharper than any two-edged Sword, piercing to the dividing asunder of the Soul, and Spirit, and of the Joints and Marrow; and is a discerner of the Thoughts, and Intents of the Hearts: And they preached, that this Word ought to be believed in, *which was nigh, even in the mouth, and in the heart*, being the word of Faith which they preached: By which Word (which liveth and abideth for ever) the true Christians were Born again, and so were Rev. 19. 13. Heb. 4. 12. Rom. 10. 8. 1 Pet. 1. 23.

the Children of God, and Heirs of Eternal Life through Christ Jesus, who is called the
John 1. 1, 2, 4, 9. 12, 13. Word, which was in the beginning with God, and was (and is) God, in whom was Life, and the Life was the Light of Men, that was the true Light which enlighteneth every Man (and Woman) that cometh into the World: And they preached, that as many as received him, and believed in his Name, to them he gave power to become the Sons of God, which were Born not of Blood, nor of the will of the
John 12. 36. John 1. 5. Rev. 21. 24. Flesh, nor of the will of Man, but of God; and so they were Children of the Light by believing in it, and Children of God who is Light, in which Light the Nations of them which are saved must walk.

And the true Christian Ministers preached,
1 Cor. 12. 7. Jam. 1. 21. that this Light, or Word, or Manifestation of the Spirit (which is given to every Man to profit withal) was the engraffed Word, which is able to save the Soul; and they called it the Word of God's Grace, (which brings Salvation, and) which is able to
Isa. 20. 32. build up, and to give an Inheritance among
Tit. 2. 11. 12. all them that are sanctified; and they said, that this Grace of God hath appeared to all Men, teaching (them who obeyed it) to live godly, righteously, and soberly; and to deny Ungodliness, and worldly Lusts; and thus all the true Christians (as Christ
John 6. 45. Rom. 5. 21. Rom. 6. 2. said) were to be taught of God; and so Sin should not have dominion over them, they being not under the Law, but under

Grace:

Grace: And they ſaid, as Sin had reigned unto Death, ſo Grace might reign through Righteouſneſs to Eternal Life.

And ſo the true Chriſtians could ſay, the Law of the Spirit of Life in Chriſt Jeſus, had made them free from the Law of Sin and Death, which Law (according to the Promiſe of God, in his Covenant of Light, and Grace) was put into their Minds, and written in their Hearts, ſo that they ſhould not need to teach every Man his Neighbour, and his Brother, ſaying, Know the Lord, for all ſhould know him, from the leaſt even to the greateſt: And they preached, that what was ſpoken of by the Prophet *Joel*, was fulfilled; which God ſaid, That he would pour out of his Spirit upon all Fleſh; and they ſaid, As many as are led of the Spirit of God, they are the Sons of God: And if any Man have not the Spirit of Chriſt, he is none of his; and ſo conſequently is no true Chriſtian; for the Spirit of God dwelleth in true Chriſtians; who through the Spirit wait for the hope of Righteouſneſs by Faith: And as they lived in the Spirit, ſo they exhorted to walk in the Spirit, ſaying, *There is no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit:* And *John* the Apoſtle of Chriſt, often exhorteth him that hath an Ear to hear what the Spirit ſaith, *Rev.* 2. 7, 11, 17, 29. — and 3. 6, 13, 22.

Jer. 31. 32, 33

Heb. 8. 10, 11.

Joel 2. 28. Acts 2. 16, 17. Rom. 8. 14. Rom. 8. 9. Cor. 3. 16, 17. Gal. 5. 5, 25.

Rom. 8. 1.

And by the preaching of the true Miniſters of Chriſt, many came to receive the

Teachings of the Holy Spirit (or Holy Ghost, which is the same) and were led by it, and so became Children of God: And it was truly said among them, the Spirit it self beareth witness with our Spirits, that we are the Children of God; and so they were all taught of God, as it was Prophesied of them.

Rom. 8. 16. Isa. 54. 13, 14. Jer. 31. 32, 33 John 6. 45. Heb. 8. 10, 11.

They were taught of God by his Grace, Light, Spirit, or Word, being one and the same, though called by several other Names, and Appellations (besides what is before here written) according to the most suitable Expressions, whereby to shew the Operations, and Effects of it to the Understandings, and Capacities of all: The Apostle *John* likewise calleth it the Unction, or Anointing, writing thus, Ye have an Unction from the Holy One, and ye know all things; and again, the anointing which ye have received of him, abideth in you, and ye need not that any Man teach you, but as the same anointing, teacheth you of all things, and is truth, and is no Lie; and even as it hath taught you, ye shall abide in him: This (and much more to the same purpose) was the Doctrine of the true Christian Ministers, as the Scriptures of Truth more at large declare; and the true Ministers of Christ preach the same in our Age and Generation.

Joh. 2. 20, 27.

And as the true Ministers of Christ, in his Authority preached his Divine Word, Light, Grace, and Spirit; so by the same they

they preached up the Liberty of his Gospel, and true Christian Dispensation; and preached down the use of the Ceremonies of the *Jewish* Law (though formerly commanded of God, and given by *Moses* his Servant) which was then to cease, being abolished by the Death of Christ; they being (in their time) for Shadows, and Types of good things to come by Christ; but he the Substance being come, having (as they truly preached) nailed them to his Cross, and taken them out of the way, they were not then to be used by them who had received the free, and glorious liberty of his substantial Everlasting Gospel, in the inward Spiritual Dispensation of his Word, Light, Grace, and Spirit in their Hearts, and Souls; whereby they knew the glorious Liberty of the free-born Children of God; they were not then to be subject to Ordinances, neither burthened with Traditions, nor to observe Days, and Times; as may at large be read in the holy Scriptures, particularly in these places, *Gal.* 4. 9, 10. *Gal.* 5. 2, to 8. *Eph.* 2. 13, to 17. *Col.* 2. 14, to 23. *Rom.* 7. 6. *Heb.* 7. 11, 12.

But the deceitful Antichristian Ministers, could not bring any into the True Faith, which is in the Name, Light, Grace, and Spirit of Christ, for they were out of it themselves, and were not faithful, but disobedient to the Light, and hated it, and would not bring their own Deeds thereto,

leſt they ſhould be reproved thereby: For though they might talk, and preach of the Name, Word, Grace, Light, or Spirit of Chriſt, and ſpeak there of great ſwelling words, to allure, and draw others after them; yet all that was but in diſobedience to Chriſt, and in deceit, and therefore they could not (by ſuch Preaching) bring any into the true Faith of Chriſt, who is the Truth, nor bring any to believe in his Light, and Grace which they hated, and did deſpite unto.

And the true Miniſters preached, that true Chriſtians had put off the old Man with
Col. 3.9,10,11 his deeds, and had put on the new Man, which is renewed in Knowledge after the Image of him that Created him, where there is neither *Greek*, nor *Jew*, Circumciſion, nor Uncircumciſion, *Barbarian*, *Scythian*, Bond, nor free, but Chriſt is all, and in all; and they preached up a Spiritual Circumciſion, ſaying, That he is not a *Jew* which is
Rom. 2.28, 29. one outwardly, neither is that Circumciſion which is outward in the Fleſh; but he is a *Jew* which is one inwardly, and Circumciſion is that of the Heart, in the Spirit, and not in the Letter; whoſe praiſe is not of Men, but of God: And again, ſaying to ſome, Ye are Circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt, being buried with
Col. 2.11,12. *to the end.* him in Baptiſm, wherein you are alſo riſen with him, through the Faith of the Operation

tion of God. And it is plain, that the Apoſtle here meant no outward Ordinance of Circumciſion, nor of Baptiſm, for he writes after in the ſame Chapter thus, If ye be dead with Chriſt from the Rudiments of the World, why, as though living in the World, are ye ſubject to Ordinances (or burdened with Traditions, as ſome Tranſlate it) touch not, taſte not, handle not, which all are to periſh with the uſing, after the Commandments, and Doctrines of Men: Which things have indeed a ſhew of Wiſdom, in Will-worſhip and Humility, and neglecting of the Body, not in any Honour to the ſatisfying of the Fleſh; concerning which things he warned them, leſt any Man ſhould beguile them, or ſpoil them through Philoſophy, or vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Chriſt: Read the Second Chapter to the *Coloſſians.*

And the ſame Apoſtle ſaid, We are the Circumciſion which worſhip God in the Spirit, and rejoice in Chriſt Jeſus, and have no confidence in the Fleſh; which ſheweth plainly that they were *Jews* inwardly, and of the inward Circumciſion (as all true Chriſtians are). And this agreeth with the Doctrine of Chriſt himſelf, who ſaid to the *Samaritan, Ye Worſhip ye know not what, we know what we Worſhip, for Salvation is of the* Jews: *But the hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit, and in Truth; for the Father ſeeketh ſuch to wor-*

Phil. 3. 3.

John 4. 22, 23, 24.

ship him; God is a Spirit, and they that worship him, must worship him in Spirit, and in Truth.

So the Worship of the true Christians was in Spirit, and in the Truth, and in the obedience of the Spirit of Truth, and not in outward Ordinances, Observations of Times, Will-worship, nor in Acts of voluntary Humility; and accordingly in the demonstration of the Spirit, the true Christian Ministers preached; and not in the words that Man's Wisdom teacheth, but which the same Holy Spirit (or Holy Ghost) teacheth; which preaching is foolishness to
1 Cor. 2. 13, 14. the natural Man, for he receiveth not the Things of the Spirit of God, neither can he know them, because they are spiritually discerned. But he that yields obedience to the Light, or Manifestation of the Spirit, (which is given to every Man to profit withal) he cometh to discern his own Estate, and Condition, upon a Spiritual Account; and as he faithfully followeth the Leadings of it, he cometh to know a profiting by it, and in it, and (as he persevereth in the
1 Cor. 2. 9, 10. Love, and Obedience of it) it manifesteth and revealeth inwardly unto such a one, the Things which Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man; which God hath prepared for them that Love him.

Thus the Apostle *Paul* preached, not
1 Cor. 2. 4. with enticing words of Man's Wisdom, but in demonstration of the Spirit, and of Power; and, said he, Christ sent me, not to

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Baptize, but to preach the Gospel, not with Wisdom of Words, lest the Cross of Christ should be made of none effect: So he was a Minister sent of Christ by his Spirit, and by his Spiritual Appearance in him, and to him, for otherwise he was a Persecutor of Christians, after the Ascension of Christ. 1 Cor. 1. 17. Gal. 1. 11. to 17.

And all that are true Ministers of Christ, are sent, and taught, and moved by the Spirit of Christ; for no Man can know the Things of God, but by his Spirit: And if any falsly profess to be sent by his Spirit, their Deceit will be manifested by the Light and Spirit of Christ, to them who walk in it; but as for such as pretend to be Ministers of Christ, who say, Divine Revelation is now ceased, and mock at the Teachings, Leadings, and Movings of the Spirit of God, by which all that ever were Children of God were led, and taught, and moved, as is fully declared by the Scriptures of Truth, which they falsly profess to be their Rule; the Deceit, Hypocrisie, and Wickedness of such, is manifest to the view of all who have not wilfully shut their Eyes. 1 Cor. 2. 11. to 15. 1 Pet. 1. 19, 20, 21. Isa. 54. 13, 14. John 6. 45.

And so though Antichristians may talk, or preach of the Worship of God, and may use Scripture words, and the words which Christ, and his Prophets, and Ministers speak, which are Recorded in the Scriptures; yet they being erred from his Spirit, wherein only the true Worship of God is performed; they are out of the true Worship of God,

God, and Worſhip they know not what; for their Worſhip is in the Spirit of Errour, and not in the Spirit of Truth; and all the Preaching of ſuch, with all their Learning, acquired Parts, and Philoſophy, it is but vain Deceit, and ſtands in the Wiſdom that
Jam. 3. 15. is from below, which is earthly, ſenſual, and deviliſh; and ſo thoſe are moved by the Spirit of the Devil, who mock at the movings of the Spirit of God, let their Profeſſion be what it will.

So the Scriptures ſhew plainly, that there was Antichriſts, or Antichriſtian Miniſters, in the Apoſtles Time, and that there was a great difference between them and the Apoſtles, or true Miniſters of Chriſt; and the Followers of thoſe falſe flattering Deceivers, were (as their Leaders were) principally deceived, by giving heed to the Inſinuations of the Old Serpent, their deceitful Enemy, in their own Particulars.

For thoſe that loved, and obeyed the Light of Chriſt Jeſus in their own Hearts, and Conſciences, they came to a good underſtanding of their own Eſtates, and Conditions inwardly; and alſo came thereby into a true diſcerning of the difference, between the true Miniſters of Chriſt, who were in, and by the Light and Spirit of Chriſt, Commiſſionated to Preach the Goſpel of Truth; and thoſe who without Commiſſion from Chriſt (and in diſobedience to his Light and Spirit) preached for their own Carnal Ends and Deſigns; ſuch could

could discern between the Voice of Christ in his true Ministers, and a strange Voice in them that falsly pretended so to be. John 10. 4, 5.

Such could discern between those who preached for filthy Lucre, love of Money, or any other self-end; and those whom the Love of Christ constrained to Preach; without which Love (which they want who hate his Light) all Preaching (though with never so much Excellency of words) is but as sounding Brass, or a tinkling Cymbal; and without which, the most seeming excellent Works of Piety, are nothing available. 2 Cor. 5. 14. 1 Cor. 14. 1, 2, 3.

Such could discern (in, and by the Light, and Spirit of Christ, which searcheth all things, to which they were obedient) between them that were of God, whom true Christians heard, and them that were of the World, whom the World heard; and thereby they knew the Spirit of Truth, and the Spirit of Errour. And such by the Light and Spirit of Christ (in whom are hid all the Treasures of Wisdom and Knowledge) came truly to discern the deceitful Devices, and Snares of their Souls great Enemy, who in his Deviliſh Wisdom, and Serpentine Subtilty, was continually endeavouring to entangle, and deceive them (as he did others) both inwardly, by his dark, unclean, wicked Power; and outwardly by the Deceit of the same Power, and Spirit in his deceived, deceitful Antichristian Ministers, who transformed themselves as into the Apostles, or 1 John 4. 6. Col. 2. 3. 2 Cor. 2. 11. 2 Cor. 11. 13, 14 15.

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Ministers of Christ; but the true Christians discerned them, and knew that their end should be according to their Works; and they likewise knew that Satan himself was transformed into an Angel of Light.

And yet in and by the true Light of Christ (which enlighteneth every Man that cometh into the World) they saw him to be what he is, to wit, a Serpent, a Dragon, a roaring Lion, the Devil, an Adversary, a Murderer, a Devourer, a wicked Spirit; and by many other Names, and suitable Descriptions, is he called by the Scriptures of Truth, to describe the Visage of the Wicked One, that all may in the Light of Christ behold his Deceitfulness, wherewith he is continually endeavouring to Destroy, Murther, and Devour the Souls of the Children of Men, both by his Transformed Instruments, and otherwise.

And all that profess Christianity, and oppose the Light, and Spirit of Christ, they may fitly be said to be Transformed, or to Transform themselves, whether Leaders or Followers of others; for they are neither Members of Christ, Children of the Light, nor Children of God, who is Light, as all true Christians are; and therefore such only Transform themselves into Christians; that is, they pretend to be Christians falsly.

And such as are not Children of the Light, nor Children of God, whose Children are they? Are not they Children of Darkness, and Disobedience, and of the Power of Darkness,

Darkneſs, which is the Devil? Such are groſly deceived, and transformed, as were thoſe *Jews* who profeſſed to be both the Children of *Abraham*, and of God, and yet Chriſt ſaid plainly unto them, *Ye are of your Father the Devil, and the Luſts of your Father ye will do.* John 8. 33, 39, 40, 44.

And all People, in and by the Light and Manifeſtation of the Spirit of Chriſt, may examine, and try themſelves, whether they be true Chriſtians, (who are Children of God) yea, or nay: For the Spirit of Chriſt beareth witneſs, with true Chriſtians, that they are the Children of God; and conſequently their Spirits bear witneſs of the ſame, with the Spirit of Chriſt, and he that is of God hath the witneſs in himſelf: But he that is not ſenſible of the Spirit of Chriſt thus to witneſs in him, that he is a Child of God, hath not he the Manifeſtation or Teſtimony of the Spirit (though poſſibly he may not believe what it is) that in his Heart and Conſcience teſtifies, that he is of his Father the Devil? Surely theſe things are of great importance, and are worthy to be ſeriouſly, and weightily conſidered of by all People, who deſire the Salvation of their precious Souls; and they who have truly believed in the Light of Chriſt, and yielded obedience thereunto, have therein, and thereby ſeen, and weightily conſidered theſe things, and have learned, and are learning, to avoid the Snares of the Devil's deceit of Unrighteouſneſs, wherewith he beguiles ma- Rom. 8. 16. 1 John 5. 10.

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ny to the Loſs of their Souls Happineſs Eternally; although ſuch, when ſo beguiled, may profeſs Chriſtianity, and look upon themſelves to be Chriſtians.

But the Light of Chriſt in true Chriſtians ſheweth, and diſcovereth to them the Deceit of their Spiritual Enemy, in all his Appearances, both in their own particulars, and in others his deceived deceitful Members, and Miniſters, who in his Service may profeſs Chriſtianity.

For true Chriſtians are the Sheep of Chriſt, which hear, and know his Voice, and follow him; and a Stranger they will not follow, for they know not the Voice of Strangers; but Chriſt is the good Shepherd, who giveth his Life for the Sheep; and ſaid he, I know them, and am known of mine: whereby it is evident, that true Chriſtians have a true diſcerning of the Voice of Chriſt, (which is the Light or Manifeſtation of his Spirit in them) from the Voice of a Stranger, which (ſaith he) they will flee from, whether in themſelves, or from others.

John 10. 3. to 14.

And ſuch may rightly be called Strangers, who diſobey the Light, Voice, and Spirit of Chriſt, which (if they obeyed it) would lead them in the Way of Life, which through diſobedience they err from, and loſe, and ſo become alienated from the Life of God, and Righteouſneſs, and true Chriſtianity; and ſuch are Aliens from the Commonwealth of *Iſrael*, and Strangers to the Covenant of Promiſe,

Eph. 4. 18, 19, 20, 21. Eph. 2. 12. Ier. 42. 6. Ier. 49. 6.

Promiſe, which is Chriſt, the true Light, and God's Salvation to the ends of the Earth.

And to ſuch Chriſt is a Stranger (though they may profeſs great things in his Name) and in the Sentence of true Judgment, he will ſay unto them (they not being termed his Sheep, but Goats) *I was a Stranger, and ye took me not in*; and then when ſuch cannot be received of Chriſt, they ſhall begin to ſay, *We have eaten, and drunk in thy preſence, and thou haſt taught in our ſtreets*; but he will ſay, *I tell you I know you not whence you are, depart from me, all ye Workers of Iniquity; and theſe ſhall go away into Everlaſting Puniſhment.* Mat. 25. 33, 43, 46. Luke 13. 26.

And thoſe that ſay, *Lord, Lord*, but do not the Will of God (but diſobey his Voice, Light, Grace, and Spirit, whereby he would teach, and lead them to Eternal Reſt and Happineſs) when they ſhall ſay to Chriſt, *Lord, Lord, have we not propheſied in thy Name? and in thy Name have caſt out Devils? and in thy Name done many wonderful Works?* then (for all their large Profeſſion) *he will profeſs unto them, ſaying, I never knew you, depart from me, ye that work Iniquity.* Mat. 7. 21, 22, 23.

And among all ſorts of People, called Chriſtians, there will (at laſt) appear to be but two; to wit, true, and falſe; or Sheep, and Goats; and it is very like that the Sheep know themſelves from Goats; and if the Goats be not very ſenceleſs, they may poſſibly (by the Light) diſcern that they are none of the Sheep.

And

And all that (by true Examination of themſelves in the Light of Chriſt) do perceive that they are not of his Sheep, who know him, and his Voice in them; they muſt (upon neceſſity of Salvation) yield up their whole Hearts to ſeek the Lord, if they expect Mercy from him, who is a God of Mercy to all that truly fear him, and alſo hearken to the Voice, Light, and Manifeſtation of the Spirit of his Son Chriſt Jeſus in their Hearts, Souls and Conſciences; to which as they are faithful, and wait diligently, and ſeriouſly always in his fear, which will keep their Hearts clean and upright to him) they in due time, may come truly to know not only a following of the Lamb, which is likewiſe the great Shepherd of the Sheep, but alſo) a being created anew into the Lamb-like Nature, and ſo a being made new Creatures, even Lambs, or Sheep of the one Fold of Eternal Reſt, whereof Chriſt Jeſus (the Lamb without blemiſh) is the true Shepherd, who leads, and brings thither his Sheep: *Them* (ſaid he) *I muſt bring, and they ſhall hear my Voice, and there ſhall be one Fold, and one Shepherd.*

John 10. 16.

So then true Chriſtians (which are the Sheep of Chriſt) they hear the Voice of Chriſt, they walk in his Light, they are taught by his Grace, and they are led by the Manifeſtation of his Spirit in their Hearts, Souls, and Conſciences; which Voice, Light, Grace, and Manifeſtation is one.

And

And the true Christians did not only know them, who were gone out from them, to be Antichrists; but they also knew that then amongst them there was false Brethren, who came in (amongst them) privily, to spy out their true Christian Liberty, whom the true Christians then knew to be perilous. Gal. 2. 4. 2 Cor. 11. 26. Jude 4.

And the true Ministers of Christ (in and by his Light, and Spirit) saw, and prophesied of an Apostacy, or falling away from the Truth, and that among Christians; because they would not receive the love of the Truth (which, in the inward parts, God loveth) that they might be saved; therefore, said the Apostle *Paul*, *God shall send them strong Delusions, that they should believe a Lye; that they all might be damned, who believed not the Truth, but had pleasure in Unrighteousness.* 2 Thes. 2. 11, 12.

And likewise the same Apostle *Paul* prophesied, of the *Man of Sin being revealed, the Son of Perdition, who opposeth, and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the Temple of God, shewing himself that he is God:* And he said to the *Thessalonians, Ye know what with-holdeth that he might be revealed in his time; for the mystery of Iniquity doth already work; only he who now letteth, will let, until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming; even him whose coming is after the working of Satan,* 2 Thes. 2. 1, to 13.

with all power, and signs, and lying wonders, and with all deceivableness of Unrighteousness in them that perish. Now in as much as he, who is called the *man of sin*, the *Son of perdition*, and the *wicked one*, is truly said to be in them that perish, it is evident that he first (by his deceit, drawing them into disobedience to the Light and Spirit of God) had beguiled, and deceived them, and so by the working of his deceitful power, had gotten in them an usurped place of exaltation above the Light and Spirit of God, which he had tempted them to disobey, and oppose in themselves; and so he and his dark power thereby was exalted in them, above the Light, Power, and Spirit of God, whose Temple true Christians are.

2 Cor. 3. 16, 17.

1 Cor. 6. 19.

And so the Devil, the Man of Sin, sitteth in the Temple of God (or that which ought to be the Temple of God) being exalted above all that is called God, or that is worshipped in, and by them that obey him: And let all mark, that he is to be consumed, and destroyed with the Spirit of God, and with the Light or brightness of Christ when he comes to rule and reign in People (whose right it is) and that is when his Light or Voice in their Heart is obeyed.

And so though those who disobey the *Light of Christ* in themselves, may yet in words confess him, and profess Christianity, yet they by disobedience to his Light, which is the Word of his Power, who is the Wisdom and Power of God; in yielding to, and embracing

Rom 1. 16.

1 Cor. 1. 18, 24

bracing the allurements, drawings, and temptations of the wicked One, thereby he getteth the power over them, and begetteth them into a belief of his Power, perſwading them that it is impoſſible for them, while they live in this World, to be ſet free from the ruling, or prevailing of his Power over them.

And ſo he whoſe coming is after the working of Satan, with all Power, and Signs, and Lying Wonders, who is the Prince of the Power of the Air, he worketh in the Children of Diſobedience; and he ruleth, and hath all the power, and prevalency in and over ſuch, whom he holdeth in ſuch a Belief, or Faith, that they muſt carry a Body of Sin and Death while they live in this World, which is a dead Faith, and never like to give Victory over the World, nor over Death, nor him that hath the power of Death, which is the Devil, nor over his Works. Ephes. 2. 2. Ephes. 5. 2, 3, 4, 5, 6.

And ſo ſuch through diſobedience to the Light of Chriſt (which is the Word of Life, and the Reproofs of its Inſtruction the Way of Life) are wandred from the Way of Life and Underſtanding, and remain in the Congregation of the Dead; and are dead in Treſpaſſes and Sins; and are never like to be, by a dead Faith, recovered to Life, to live to God in Chriſt Jeſus, in whom is Eternal Life; and ſuch may contend for their dead Faith. Phil. 2. 16. Prov. 6. 23. Prov. 21. 16. Ephes. 2. 1.

Jude 3. Eph. 6.16. Phil. 1.27. Rom.10.8. 1 Tim. 6. 12. 1 John 5.4. Chap. 2. 13, 14.

But the Faith which true Christians are earnestly to contend for, which was once delivered to the Saints, stands in the Word of God's Power, which is *the Word of Faith*, which the Apostles preached, *which is nigh in the Mouth, and in the Heart*, and this is a Living Faith, and gives Victory, and overcometh; as the true Christians testified.

1 John 4.4.

And so they that in their dead Faith believe no overcoming the wicked One on this side the Grave, they believe quite contrary to the true Christians, as the Apostle *John* testified of them to whom he wrote, saying, *Ye have overcome the wicked One*; and though

1 John 1. 8, 9, 10.

he writes, saying, *If we say that we have no Sin, we deceive our selves, and the Truth is not in us*: yet he writes in the next words after, *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness*; *If we say that we have not sinned, we make him a lyar, and his Word is not in us.*

Now if the said Words (to wit, *If we say that we have no Sin*, &c.) which some greatly object in this case, be taken as they are in the common Translation; yet that will not import the Apostle himself to be included; as the Scripture hath such Expressions; for the Apostle *James*, speaking of the Tongue, saith, *Therewith curse we Men*, &c. *James* 3. 9. And *Paul* saying, *Let us Eat and Drink, for to morrow we dye*, 1 *Cor.* 15. 32. Who can conclude from hence, that the Apostle *James* was a Curser of

of Men? Or that *Paul* was one of those luxurious Ones, who used that saying about Eating and Drinking, which was reproved by the Prophet? *Isa.* 22. 13. and 56. 12. Or who can from the Apostle *John*'s Words here, conlude that he then had Sin? For as the Apostle *James* explained his saying of the Tongue, to wit, *Therewith Curse we Men*, by saying presently after, thus, *My Brethren, these things ought not to be so*; vers. 10. And as *Paul* also explained himself, when he said, *Let us eat and drink, for to morrow we dye*, by saying forthwith, *Be not deceived, evil Communications corrupt good Manners*, &c. vers. 33, 34. So also the Apostle *John* in this place, after that which some translate thus, to wit, *If we say that we have no Sin, we deceive our selves, and the truth is not in us* (which might relate to the Conditions of others, though not to his own present condition) saith in the very next words thus, *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* Now is not all Sin Unrighteousness? And therefore what can be more plain than that the Apostle here declareth that upon Confession and Repentance, true Believers are not only forgiven, but also come to be cleansed from Sin? And doth he not also in the next Words before those that are objected (as well as after) fully declare the same, speaking of the Light (which they that love Sin, do not love) thus, *If we walk in the*

Light, &c. *we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin?*

And moreover, according to said the common Translation, if any should think the Apostle *John* here to be included, yet, he doth not say, that we sin daily in Thought, Word and Deed, nor that the best Performances of the Children of God are sinful, or mix'd with Sin; as the pleaders for Sin for term of Life, say; therefore what he said, importeth not the matter they contend for.

But according to those Translators (much approved by Protestants *Beza* and *Pasor*, and others, the aforesaid objectible Words of the Apostle *John* are to be rendred thus, to wit, *If we have said us not to have Sin* (the Latin words being thus, *si dixerimus nos peccatum non habere*; which are according to the signification of the Greek words (in which the Apostle wrote) which are these Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν) which implieth the time past, and that there had been a time wherein they could not have truly said that they had no Sin. See *Beza*'s Latin Testament, and *Pasor*'s Lexicon.

But that all are to continue in Sin while in this World, the Words of the said Apostle here, are very plain to the contrary, to wit, *If we confess our Sins, he is faithful, and just to forgive us our Sins, and to cleanse us from all Unrighteousness:* And again, *If we walk in the Light, as he is in the Light, we have*

1 John 1.7.

have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin: And again, *My little Children, these things write I unto you, that ye sin not:* And speaking of Christ, he saith, *He that saith I know him, and keepeth not his Commandments, is a lyar, and the truth is not in him:* And again saith he, *Every one that hath this Hope in him, purifieth himself, even as he is pure:* And again, *Ye know that he was manifested to take away our Sin, and in him is no Sin, whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him: Little Children, let no man deceive you* (it seemeth, there were pleaders for Sin, then) *he that doth Righteousness is righteous, even as he is righteous, he that committeth Sin is of the Devil; for the Devil sinneth from the beginning: For this purpose was the Son of God manifested, that he might destroy the works of the Devil; whosoever is born of God doth not commit Sin; for his Seed remaineth in him, and he cannot sin, because he is born of God; in this the Children of God are manifest, and the Children of the Devil.* 1 John 2. 1, 10. 10.

By all which, and many other Scripture sayings, it is evident that the Faith of those who believe that they cannot be free from sinning, but must carry a Body of Sin, and a Body of Death while they are in this World, is quite contrary to the Faith, and Testimony of true Christians.

For the Faith of true Christians is in Christ, the Power of God, and the Wis- 1 Cor. 1. 24.

1 Cor. 2. 5. 2 Cor. 13. 3, 4, 5. 1 John 4. 4. Phil. 2. 13. Rom. 6. 18, 22. Jude 24.

dom of God; and that he is greater that is in them, than (the Prince of the power of the Air) he that is in the World; and that he must rule in them whose right it is, who worketh in them both to will, and to do; and their Faith is, that he is more able to cleanse, and keep them free from Sin, as true Christians were, and are, than the Devil is to lead them to Sin; the Wages whereof is Death, which the Servants thereof must have.

1 Cor. 15. 45. Ephes. 2. 1, 2, to 7. Rom. 8. 1, 2.

And so though those whose Faith is dead, being Servants of Sin, may profess Christ (who is a quickning Spirit, and quickned, and quickneth them that truly believe in him, who were dead in Trespasse and Sins) yet in that dead Faith they cannot enjoy the benefit (which true Christians did, and do enjoy) which is to be set free from the Law of Sin and Death, by the Law of the Spirit of Life in Christ Jesus; for according to their Faith, so it is unto them.

Mark 6. 1, to 7. Mat. 13. 54, to 58.

For as the People of Christ's own Country were offended at him for his Wisdom, and his mighty Works, and being astonished, said, *Whence hath this Man this Wisdom and these mighty Works? Is not this the Carpenter's Son? is not his Mother called* Mary *? and his Brethren* James, *and* Joses, *and* Simon, *and* Judas*? and his Sisters, are they not all with us? whence then hath this Man all these things? And he did not many mighty Works there, because of their unbelief.* So they that are offended at the Light of Christ in his Spiritual Appearance in their Hearts, that shews

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them their Sins, and reproveth them in their Souls and Consciences for all their Offences against it, insomuch that they are sometimes astonished thereby; yet say they, *Is not this the Check of a Natural Conscience? Is not this a Natural Light that we are born and bred up with? are not our Understandings and Knowledge in Arts and Sciences, Brethren and Sisters to it, whence hath it these things?* And there cannot in such be mighty Works done, because of their Unbelief.

But true Christians who have believed in the Light, the Manifestation of the quickning Spirit of Christ in their Hearts and Souls, they have (as they have been faithful in the obedience of it) known by the effectual working of it in themselves, a being raised from the Death of Sin to the *Life of Righteousness*, and that where Sin hath abounded, *Grace* doth much more abound; and so to the *Praise* and *Glory of God*, they live by *Faith* in the quickning Spirit of Christ in them. Rom. 8. 11. Ephes. 2. Rom. 6. 1, 2, to the end. Gal. 2. 20. 1 Pet. 4. 6. Phil. 2. 13.

But they that believe that they must carry a Body of Sin and Death with them while they live in this World, and that the Devil's power and spirit must prevail in them so long as they live, how can the Faith of such, or their Works either, honour God or Christ, or his Power?

And they that deny Freedom from Sin being attainable while in this Life, deny the very end and purpose of Christ's coming, which is to destroy the Works of the Devil, and to put an end to Sin, and to finish 1 Joh. 3. 8. Jer. 23. 6. Chap. 33. 16. Dan. 9. 24.

Transgression,

Rom. 8. 3, 4. Transgression, and bring in Everlasting Righteousness; and therefore it was prophesied that he should be called, *The Lord our Righteousness*: and likewise it was said, *Thou shalt call his Name Jesus*, (which is Saviour) *for he shall save his People from their Sins*; But are such his People (or how doth he save them from their Sins) who sin while they live in this World?

Mat. 21. 1.

Eph. 4. 11, to 17. And likewise, they that deny that Perfection to true Christians (who are Saints) is attainable while they live, they deny the very end of the true Christian Ministry, which is for the perfecting of the Saints; but they that are imperfect till they dye, how doth the Work of the Ministry perfect them? or doth the Death of the Body perfect them? for as the Tree falleth, so shall it lie.

Eccles. 11. 3.

And if any believe that the Power of God (if faithfully obeyed) is able to make them free from Sin, and so perfect, one minute of an hour before Death; why may they not as well believe that the same Power is able to make them so, two Minutes, or two Hours, or two Months, or two Years before Death? for that Power is the same for ever, and the Righteousness and Praise thereof endureth for ever.

Heb. 13. 8. Psal. 111. 3, 10.

And they that think themselves to be true Christians, and Members of Christ, and yet believe that they, and every other Member of his Body, while in this World, must be (as the pleaders for Sin commonly confess themselves)

themſelves) full of Bruiſes, and Wounds, and putrifying Sores, which daily, and continually renewed Sin makes in them, from the Crown of the Head to the Sole of the Foot; ſuch ſurely ſuppoſe that Chriſt hath a very corrupt, putrid, imperfect Body, which is his Church; contrary to what the Apoſtle *Paul* ſpeaks of it, being, *holy, and without blemiſh, ſpot, or wrinkle, or any ſuch thing*; and contrary to what the Apoſtle *John* wrote, ſaying, *Herein is our Love made perfect, that we may have boldneſs in the Day of Judgment; becauſe as he is, ſo are we in this World*; (ſpeaking of God) which he truly could not have ſaid, if they had not been free from Sin, but full of Bruiſes, Wounds, and putrifying Sores (which Sin makes in the Soul) but contrary to that, he ſaith plainly, *This is the Love of God, that we keep his Commandments, and his Commandments are not grievous.*

1 Cor. 6. 15, 16. Chap. 12. 12, 10 27. Eph. 4. 15, 16. Chap. 5. 26, 27. 1 John 4. 17. 1 John 5. 3.

And although there be ſome three places in the Scriptures, which are tranſlated, as if they implied that all men ſin; to wit, *Eccleſ.* 7. 20. *There is not a juſt Man upon the Earth, that doth good, and ſinneth not*; And 1 *Kings* 8 46. and 2. *Chron.* 6. 36. *If they ſin againſt thee, for there is no Man that ſinneth not*: Yet in all the ſaid places, the Latin Tranſlations as (*Junius, Tremellius,* and *Vatablus*) render it (inſtead of, *that ſinneth not*) *that may not ſin,* (or *cannot ſin*) it being the very ſame Word that is uſed in *Pſalm* 119. 11. (to wit) *I have hid thy Word in my Heart,*

Heart, that I may not sin against thee. And any sensible one may see that it is imperfect Sence to say, *If they sin against thee, for there is no Man that sinneth not*; for if all Men sin continually, there would be no occasion here to say, *if they sin*: but it is good sence to say, *if they sin against thee, for there is no Man that may not sin, or that cannot sin*; which only implieth a possibility, and not a continuation of Sin; as likewise the next Verse but one, after the last mentioned places, doth, where it is said, *If they turn unto thee* (that is, to God) *with all their Heart, and with all their Soul*; which Words plainly intimate a possibility to leave Sin, for such a turning is certainly no Sin.

But there is no Man but he may sin, if he be not continually watchful in the Light against the Man of Sin, the Devil, who is continually endeavouring to tempt Mankind to sin; but as Man waits in the true Light of Christ Jesus, which is the Word of Faith, and the Word of God's Power in his Heart and Soul, as he is truly faithful in the obedience of it, and walketh in it, he cometh to feel Power in the Faith of it, to resist the Devil in all his Temptations, and the Devil will flee from such a one, and hath not power to take him captive at his will; as he hath over his own whom he perswades that it is impossible for them to recover themselves from under his sinful power, while they live in this World; and so they confess that their best Duties are intermix'd

1 Pet. 5. 8, 9.
Jam. 4. 7.
2 Tim. 2. 26.
Heb. 11. 6.
Rom. 14. 23.

with Sin; and so they are, *for whatsoever is not of Faith, is Sin*; and it is plain that such are not turned to God with all their Heart, and with all their Soul, whatsoever they profess.

For the Holy Scriptures say plainly, That as many as received Christ, and believed on his Name, which is called the Word of God, which is nigh in the Mouth, and in the Heart, to them he gave Power to become the Sons of God, which were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God; and such do not commit Sin. John 1. 1, to 14. Rev. 19. 13. Rom. 10. 8. 1 John 3. 1, to the end.

But admit that the common English Translation of the aforesaid Words of *Solomon*, were true; yet that was under the time of the Law, which could not make perfect, as pertaining to the Conscience, and that which was not attainable under that Law, may by the Grace of God be attained in a Gospel state. Heb. 7. 19. Heb. 9. 9. Heb. 10. 1. to 24. Rom. 8. 1. to 5.

And although the Apostle *Paul*, writing to the *Romans*, saith, *The Good that I would, I do not; but the Evil that I would not, that I do:* Yet it is plain by what he wrote before, and after that, in the same Epistle, that he wrote not of his own then *present condition*, but of himself as well as others passing thro' that Condition; for in that continued kind of Speech he likewise there saith, *I am carnal sold under Sin*; but a little before he had told them, *the Carnal Mind is enmity against God, and is not subject to the Law of God, neither indeed can be*: And saith he, *The Natural* Rom. 7. 9, to 25. Rom. 8. 7.

1 Cor. 2. 14. natural (or Carnal) *Man cannot receive the Things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are Spiritually discerned.* And in the beginning of his Epistle to the *Romans*, aforesaid, he expresseth himself to be able Rom. 1. 11. to impart unto them Spiritual Gifts, which a Carnal Man could not do.

By which it is plain, that when he wrote that Epistle, he was not Carnal sold under Sin, neither a Servant of Sin; and therefore he was in another condition than he had been in, of which he wrote the said objectible Words; And that which renders it more plain, is, that in the same Epistle, before Rom. 6. 16. to 24. the said Words, he gave testimony of the *Romans*, to whom he wrote, *that they were made free from Sin, and become Servants of Righteousness, and Servants to God*: But they that are carnal, sold under Sin, are not so, for how can they be free from Sin, who remain carnal sold under Sin?

And the Apostle immediately after that kind of Speech, which intimated his former condition, declared plainly that he had (when he wrote that Epistle) attained to a better state; for in the conclusion of that kind of speech, he writes thus, *I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin which is in my Members; O wretched Man that I am, who shall deliver me from the Body of this Death? I thank God through Jesus Christ our Lord*: Now for what

what doth he give thanks, if not for Deliverance? for he saith presently after, *The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* Rom. 8. 2.

So it is plain that he was delivered, and set free from the Law of Sin and Death, unto which he had been in Captivity while he was carnal, sold under Sin; and therefore the aforesaid Words of *Paul* (with which some plead against the possibility of freedom from Sin) cannot properly be rendred to describe his present condition at the writing thereof.

And it may at large be read in the Epistles of the Apostle *Paul* (as also of the other Apostles) that Freedom from sin, and the servitude thereof may be, and was attained by true Christians while in this World. Eph. 2. 4. to 11. Rom. 6. 22 1 Cor. 15. 56, 57.

And those that from the aforesaid Words of *Paul*, do plead for continuance in sin during Life, they may as sensibly plead that he in a commanding manner spake to the *Corinthians*, saying, *Let us eat and drink, for to morrow we dye* (which in Scripture is recommended as a Motto of Epicures, and Libertines) though he writes next after, saying, *Be not deceived, Evil Communications corrupt good Manners, awake to Righteousness and sin not, for some have not the knowledge of God; I speak this to your shame.* 1 Cor. 15. 32, 33, 34. Isa. 22. 12, 13, 14. Isa. 56. 10, 11, 12. Wisd. 2. 5, 6, 7.

But the Apostle *Peter* (as it were to put the matter concerning the understanding of *Paul*'s Words, out of all question, writes thus, 2 Pet. 3. 14, 15, 16.

thus, *Be diligent that ye may be found of him without Spot, and Blameleſs; and account that the Long-ſuffering of our Lord is Salvation, even as our beloved Brother* Paul *alſo, according to the Wiſdom given unto him, hath written unto you: as alſo in all his Epiſtles ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned, and unſtable, wreſt, as they do alſo the other Scriptures, to their own deſtruction.*

By which Words, it is plain that ſome things written by *Paul*, and here ſpoken of by *Peter*, were things concerning Spotleſneſs, and Blameleſneſs, which things are not conſiſtent with Sin, and concerning which things *Paul* wrote in all his Epiſtles.

Tit. 2. 11, 12. Rom. 10. 8 2 Cor. 10. 4, 5. 1 John 2. 13, 14. 1 John 5. 4

And it was ſuch who obeyed not the Light and Grace of Chriſt (which is the Word of Faith, nigh in the Mouth, and in the Heart, which the Apoſtles preached) who were not diligent to be found ſpotleſs and blameleſs; and it was ſuch as thoſe that wreſted *Paul*'s Words to their own deſtruction; for ſuch being in Sin, and out of the living Faith (whereby true Chriſtians overcome) they feeling themſelves under the power of the Man of Sin in themſelves, he eaſily perſwades them, that there is no overcoming ſin, or attaining freedom from ſin, or ſpotleſneſs, and blameleſneſs, on this ſide the Grave; and there he would have all Mankind.

Rom. 6. 18, 22.

And ſo ſuch, quite contrary to the Doctrine of *Paul* (and of the other Apoſtles) wre-

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wrest the Words of *Paul* to their own de- Rom. 8. 2.
struction, and plead for Sin with the Cor. 15.
Words that he wrote concerning his War- 57.
fare in the Faith against Sin; though pre- 1 Tim. 6.
sently after he declares himself to be in an- 12, 14.
other condition; but they being out of 2 Tim. 4.
that Faith, without which it is impossible 7.
to please God, they do not undertake the Heb. 11. 6.
Warfare aright, and therefore are not like
to witness the Victory, as *Paul* did.

And now let all those that plead for Sin for term of life, beware lest they be of those Unlearned and Unstable, who wrest the Words of *Paul* to their own Destruction; for though they may have learned many Languages, and all the Learning that can be gotten for Money at Schools and Colleges, yet if they be not learned in the Mystery of the Faith of Christ, which is in his *Light, and Word of Faith, nigh in the Mouth and in the Heart*, they will be found to be of the unlearned that the Apostle *Peter* here Acts 4. 13.
speaketh of; for concerning humane Learning, *Peter* himself was called unlearned, and ignorant.

And let all consider, whether are most likely to wrest the Apostles to their own destruction; they who are truly diligent to be found spotless, and blameless, who take his Words (as well as the words of the other Apostles) against Sin, in so strict a sence, that according thereunto (and for fear of offending God) they dare not allow themselves in any Sin, lest it be to their

 destruction;

Job 28, 28. Pſal. 111. 10. Prov. 1. 2, to 7. Prov. 5. 10 Prov. 8, 13. Prov. 14, 26, 27. Prov. 13. 14. Prov. 16. 6.

deſtruction; or thoſe that take liberty in Sin, and chuſe not the Fear of the Lord, which is Wiſdom, (whereby they might better underſtand the Words of the Wiſe, and their dark Sayings) which Fear is not only to hate Evil, but to depart from Evil, and from Sin, the ſnare of Death: and ſo they make uſe of the Apoſtle's Words to plead for the continuance of Sin; reckoning that the Apoſtle (when he wrote Letters on Truth's account, and reproved Sin with ſeverity in others) was himſelf continually ſinning.

And ſo ſuch, (who reject the Fear of God, and his Counſel in their Hearts) they are perſwaded (by the Spirit of the Man of Sin in themſelves) that though they may ſtrive, and talk againſt ſin, yet, while they are in this World, they muſt continue in ſin, yea, even in their beſt Performances; and then what are their worſt? And ſo they do not believe that (while they live) God, who is a conſuming Fire, is able (in them) with the Spirit of his Mouth, and the Brightneſs of his Coming, to conſume the Man of Sin (or the Body of Sin and Death) whoſe coming is after the working of Satan, with all Power, and Signs, and Lying Wonders; and ſo (for all their uſing ſigns of Baptiſm) that is a ſign that they are not baptized throughly with the Baptiſm of Chriſt, who *baptizeth with the Holy Spirit, and with Fire: whoſe Fan is in his hand, and he will throughly purge his Floor, and gather his Wheat into the Garner,*

Heb. 12. 29. Mat 3. 11, 12. Luke 3. 16, 17.

Garner, but he will burn up the Chaff with unquenchable Fire. Mark, his Floor, which is the Heart of Man, he will throughly purge, gather his Wheat; and burn up the Chaff; that which proceeds from the Prince of the power of the Air, the Spirit that worketh in the Children of disobedience. And what? must Sin remain in the Heart when it is throughly purged? or if Sin be not in the Heart, where is it? Mat. 13. 18, 19, 26.

And let all consider, *that to whom they yield themselves servants to obey, his servants they are to whom they obey, whether of sin unto death, or of obedience unto righteousness,* as said the Apostle *Paul*; but how doth any obey unto Righteousness? or how is any right in the sight of God, that doth continue in Sin during Life? for the same Apostle plainly intimateth the contrary concerning true Christians, in his repeated Question, and Answer, saying, *Shall we continue in sin? God forbid.* Rom 6.16, 17. Rom. 6. 1, 2, 15.

And so it is plain, that those who continue in Sin, and believe that they must do so while they live, they are out of the Obedience of the Faith of Christ in which true Christians are, and they want the Shield thereof, wherewith true Christians are able to quench all the fiery Darts of the wicked One: And so though such may strive, or talk of striving against Sin, yet they are never like to get the Victory, while they take not the only right Weapon, or Shield, which is *Faith in his Word, the Word* Acts 6. 7. Rom. 1. 5. Rom. 16. 26. Eph. 6. 11, 16. Joh. 2. 13. Eph. 6. 17. Rom. 10.

Rom. 13. 14. *of Faith nigh in the Mouth, and in the Heart, which is the Sword of the Spirit*, which is the *Light* that truly manifesteth the Deeds of Darkness, which (while they are out of the Faith) they know not how to put off, nor how to put on the Armour of Light aright.

And such are unlearned in the Mystery of that Faith which is held in a pure Conscience, and in the Mystery of Godliness, and of the Kingdom of God, which is within; and they are also unstable, and double-minded, who would have their Sins, and continue in them while they live, and have Heaven at their latter end notwithstanding; and that is double mindedness; and *a double minded Man is unstable in all his Ways.*

1 Tim. 3. 9. Luke 17. 21. James 1. 8.

And so being unlearned, and unstable, they wrest the Scriptures to their own Destruction, in pleading for Sin all the while they live, which is the very upholding of the Kingdom of the Prince of Darkness, for they can be his subjects (in this World) no longer: and none are his subjects, but the disobedient to the Light of *Christ* in themselves, and they are subjects to him and his Power, and *consequently* in his Dominion, Empire and Kingdom, which is full of Darkness, working the Works of Darkness, which Works are reproved, and manifested by the true Light in themselves, which they hate, and rebel against, which is their Condemnation, let them profess what they will.

2 Pet. 3. 16. Rev. 16. 10. Eph. 5. 11, to 15. John 3. 18, to 21.

But they that believe in the Light of Christ

Christ in their own Hearts and Consciences, and are faithful in obedience thereunto, come to know deliverance from the Power of Darkness, and Translation (while in this World) into the Kingdom of the dear Son of God, and are made meet to be partakers of the Inheritance of the Saints in Light. Col. 1. 12, 13.

And let all that believe not this great Work of God to be possible, beware lest that come upon them which was spoken of by the Prophet and the Apostle, saying, *Behold ye Despisers, and wonder, and perish*; *for I work a Work in your days, which you shall in no wise believe, though a Man declare it unto you.* Hab. 1. 5. Acts 13. 40, 41.

And although the Apostle *James* writes, saying, *In many things we offend all*; yet he saith in the very next Words, *If any Man offend not in Word, the same is a perfect man, and able also to bridle the whole Body*; which is nothing against Perfection being attainable, or a being made free from Sin, and able to bridle and govern the whole Body: And again he saith, (speaking of the Tongue) *Therewith bless we God even the the Father, and therewith curse we Men which are made after the similitude of God*; *out of the same Mouth proceedeth Blessing, and Cursing*; *my Brethren these things ought not so to be.* So they that will say that the Apostle here speaketh of himself *in many things offending*; may as truly say that he proclaimeth himself to be a Curser (which he here re- James 3. 2. James 3. 9, 10.

proveth) for the manner of ſpeaking is in both alike, being in one continued kind of Speech. And the ſame Apoſtle writes, ſaying, *lay aſide all filthineſs* (and all Sin is filthineſs) *and ſuperfluity of naughtineſs, and*
James 1. 21, 22, 23, 24. *receive with meekneſs the engraffed Word, which is able to ſave your Souls; but be ye doers of the Word, and not hearers only, deceiving your own ſelves; for if any be a hearer of the Word, and not a doer, he is a like a Man beholding his natural Face in a Glaſs, for he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of Man he was.*

This engraffed Word (which is able to ſave the Soul) is the Word of God's Salvation, which he hath prepared before the
Luk. 2, 30, 31, 32. Face of all People, a Light to lighten the *Gentiles*, and the Glory of his People, who
Tit. 2. 11, 12. are *Iſraelites* indeed: And it is the Word of
Rom. 10. 8. God's Grace which bringeth Salvation, and hath appeared to all Men, teaching true Chriſtians: And it is the Word of Faith which is near in the Mouth and in the Heart
Pſal. 119. 9, 10, 11. which the Apoſtles preached: and this is the Word which *David* hid in his Heart, that he might not ſin againſt God; and he accounted the only means whereby a Young Man may cleanſe his Way, is by taking heed thereto according to this Word,
Pſal. 119, 105. which he ſaid was Lamp unto his Feet, and a Light unto his Path.

And ſo the Apoſtle *James* biddeth to be Doers, and not hearers only of this Word, comparing them that hear and do not, to

him

him that beholdeth his natural Face in a Glaſs, &c. for they thereby ſee and know their condition to be ſinful and miſerable, becauſe of Diſobedience; but not truly taking heed to this Word, that (according to the teaching thereof) their Ways might be cleanſed: ſo they go from it, and more and more forget their ſinful condition, and what manner of Perſons they are, how filthy by reaſon of ſin, and how unfit they are for the Kingdom of Heaven, which no Unclean thing can enter. Rev. 21. 27.

And it is the Man of Sin, that is the Devil, that tempteth People into diſobedience to the Word, or Light of Chriſt in their Hearts; but the ſaid Apoſtle *James* ſaith, *Submit your ſelves unto God, reſiſt the Devil, and he will flee from you:* And certainly none truly ſubmit themſelves unto God, but they that ſubmit to, and obey his Light, the Word of his Grace in their own Hearts. James 4. 7.

So then if the Devil (who is the author and original of all Sin) will flee when he is reſiſted (ſtedfaſtly in the Faith) he being fled, thoſe that he is fled from, are not (ſurely) continually ſinning: but Chriſt (who puts an end to Sin, and finiſheth Tranſgreſſion in them) bringeth in Everlaſting Righteouſneſs; and ſuch can truly call him (according to the Prophecies of Old) *the Lord our Righteouſneſs*; and this is to be fulfilled in them, who walk not Jer. 23. 6. Jer. 33. 16. Dan 9. 24. Rom. 8. 4, 9, 10, 14.

Gal. 5. 25. after the Flesh, but after the Spirit, and
1 John 1. 7. in the Light and Manifestation thereof.

And they that truly examine themselves,
2 Cor. 13. 5. and prove themselves whether they be in the Faith, they may know how that Jesus
Gal. 2. 20. Christ) the Lord their Righteousness) is
Col. 1. 27. in them, except they be Reprobates: thus the Apostle *Paul* wrote to the *Corinthians*,
2 Cor. 13. who (through weakness in the Faith) sought a Proof of Christ speaking in him, which speaking of Christ (he affirmeth) was to themwards not weak, but was mighty in them.

By which it is evident that where the Man of Sin hath prevailed by his deceitful power in and upon any, when such come by the Light of Christ (the Word of God's Power) in themselves, to be convinced of their Sins, and made willing to resist the wicked One in the Faith of Christ) the Power of God; yet it seemeth not easie (at the first) for such to believe in the mighty Speakings of Christ, the Power of God, in themselves; nor to believe in Christ's Ability to save and cleanse them from all Sin, and that he is able with the Spirit of his Mouth, and the Brightness of his Coming, to consume and destroy the Man of Sin, and his Works in them.

For while People yield their Members Servants to Sin, and profess *Christianity*, the Man of Sin in themselves (and by his Instruments outwardly) is ready to perswade them, either that

that a Priest can forgive them, or pronounce Forgiveness to them for their Sins (as not only the Popish Priests, but others (as for instance, the Author of the Book, called, *The Practice of Piety*) teach) and that so they may be absolved from their Sins; or else he would perswade them (as he doth too many) That they must have the Righteousness of Christ only imputed to them wholly without them, to justifie them, though they be not inwardly sanctified by the Word of his Power in their Hearts, and though they be continually sinning (in Thought, Word and Deed) against his Light, the Manifestation of his Spirit in their Consciences; and that they must believe that they must only be saved by the Merits of Christ's Death and Sufferings which he suffered for them (now above Sixte n Hundred Years since) without the Gates of *Jerusalem*, to satisfie the Justice of God for their Sins; but they must not expect to be free from Sin, but to be continually sinning while they live in this World.

So the Man of Sin, the Devil, will suffer his Servants to make as large a shew of Christianity as they can, so that they will continue in Sin, that is in Service, and Slavery to him and his Power; but he willeth not to have them believe that they must be saved from their Sins by the precious Blood of Christ which he hath shed for them, nor that they must be saved from their Sins, and redeemed from all Iniquity by the Grace of God

Rev. 5. 9. Tit. 2. 12, 13, 14. Eph. 2. 5.

Heb. 2. 9. God in their own Hearts, by which all true Christians were and are saved, and by which Christ tasted Death for every Man; and the Rom. 8. 2 Man of Sin would have People to believe, that Rom. 6. 18, 22. (while they are in this World) they cannot be Heb 8. 10. set free from the Law of Sin and Death, by the Law of the Spirit of Life in Christ Jesus, as true Christians witnessed that they were, and that Law was in their Hearts.

Thus the Prince or Ruler of Darkness keeps many in subjection to his dark Power and Spirit, so that they consider not that Heb. 6. 6. they who live in Sin, and in disobedience to the Light of Christ's Spirit in themselves, crucifie Christ afresh, and put him to open shame; whereas the Apostle said, *Let every one that nameth the Name of Christ, depart* 2 Tim. 2. 19. *from Iniquity; they that are Christ's, have crucified the Flesh, with the Affections and* Gal. 5. 24. *Lusts*: And the Apostle *John* writes, *He that saith he abideth in Christ*, (as true Christians do) *ought himself also to walk, even as* 1 Joh. 2. 6. *he walked*; And said he, *Ye know that he was* 1 John 4. 13. *manifested to take away our Sin, and in him is no Sin; whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither* 1 John 3 5, 6, 7. *known him: little Children, let no man deceive you, he that doth Righteousness, is righteous, even as he is righteous.*

And the Apostle *Paul* saith, *The Church is subject to Christ in every thing*, (but they that live in Sin, are not so) *and that he gave* Eph. 5. 24, 25, 26, 27. *himself for it, that he might sanctifie and cleanse it with the washing of Water by the Word*

(which

(which is nigh) *that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy, and without blemish.* And again he writes, *The Weapons of our Warfare are not Carnal, but mighty through God to the pulling down strong holds, casting down Imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* 2 Cor. 10. 4, 5.

And now let all that profess Christianity, examine and prove themselves whether or no, they be thus subjected to Christ; for though he be the Author of Eternal Salvation unto all them that obey him, and though by the Grace of God he hath tasted Death for every Man; yet he will not acquit the Wicked, but (as he is a righteous Judge) he will render to every Man according to his Deeds; and how shall those escape that neglect his great Salvation, and rebel against his Light, (which is his Life) which they crucifie and oppress in themselves, by Sin, in their Affections and Lusts. Heb. 5. 9. Heb. 2. 9. Job 10. 14, 15. Nah. 1. 3. Rom. 2. 6, to 10. Rev. 22. 12. John 1. 4.

They are not like to escape the Righteous Judgments of God, who disobey the Light of his Spirit in their Hearts, and obey the Man of Sin, the Devil, who tempts them so to do; and so they yielding to his Temptations, are taken captive by his power, which cometh (through disobedience to God) to be exalted in them above all that is called God, or that is worshipped, and so he swayes and rules them (being

ing his Subjects) by his dark power, who ought (as true Christians are) to be subject to the Light of Christ, the Word of God's Power in their Hearts.

Gen. 17. 1. Mat. 5. 48. 1 Cor. 13. 11. 1 John 2. 3, 3, 4, 5, 6.

And so, according to the perswasion of him whose power prevails over them, many believe, and plead that none (though assisted by the Grace and Power of God) can keep the Commandments of God, nor be freed from Sin, nor be made perfect while they live in this World; And they may as well say plainly, that God is an hard Master, and commands Impossibilities, or that he is unjust in requiring and commanding his People and Children to forsake all Sin, and to be perfect, but doth not afford them sufficient means or power so to do; and so they seem to render God more unjust then the evil Men, of which Christ spake, *If ye being evil, know how to give good Gifts to your Children, how much more shall your Father which is in Heaven, give good things* (or give the Holy Spirit) *to them that ask him.*

Mat. 7. 11. Luke 16. 13.

Mat. 7. 7. and 21, 22. Mark 11. 24. Luk. 11. 9. John 16. 23, 24.

And also they may as well say, that Christ promised that which he will not, or cannot perform, for he said, *Whatsoever ye ask in Prayer believingly, or in my Name, ye shall receive, or it shall be given unto you.* Now probably all Professors of Christianity will confess, that all ought (according to Christ's Command) to Pray for Freedom from Sin, and Perfection, while they are in this World, and that, believingly too; but if they believe that it is not attainable,

able, to what purpose then should they Pray continually for it? For they that Pray, and not in the Faith, do not obtain what they pray for; but if their Faith were in the Light and Power of Christ, it might be otherwise with them: for why may not Perfection be attainable as well in our Age, which is under a Gospel Dispensation, as it was before, as the Scriptures of Truth testifie.

For *Enoch* walked with God, which no Man while sinning, can do: And *Noah* was a just Man, and perfect in his Generation, and walked with God; and it is said, that, *according to all that God commanded him, so did he*: And *Job* was a Perfect and Upright Man: And *Zacharias* and *Elizabeth* were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameless. Who can believe that these before mentioned, were actually sinning? And these were before or in the time of the outward Law, which was given by *Moses*, who typified *Christ*, *who is the End of the Law for Righteousness, to every one that believeth.* Gen 5. 22. Gen. 6, 9, 22. Job 1. 8. and 2. 3. Luke 1. 6. Rom. 10. 4.

And under the more glorious Dispensation of the Gospel, the Scripture is very plain, and largely testifieth of Christians, that they were made free from Sin; for the Apostle *Paul* writing to the *Romans*, saith, *But now being made free from Sin, and become Servants to God, ye have your fruit unto Holiness, and the end Everlasting Life*: He doth Rom. 6. 22.

not

not say, that they were continually sinning in Thought, Word, and Deed, and must be so during their Lives.

And again he writes to the *Ephesians* thus, *But God who is rich in mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Christ (by Grace ye are saved) and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus: For* (saith he) *we are his workmanship, created in Christ Jesus unto good Works, which God hath ordained that we should walk in them.* Eph. 2. 4, 5, 6, 10. Those that are daily, or continually sinning, are far from the state the *Ephesians* were in.

Now such who hold that Perfection or Freedom from Sin is not attainable by the Grace of God in this World, will commonly confess that every degree of service done to Satan, is an act of treachery, and disloyalty against the King of Heaven; and every Sin, is certainly some degree of service done to Satan; therefore such may as well hold, that it is impossible while in this World, to do any thing but act treachery and disloyalty against God, the King of Heaven: but certainly Death, is the reward of treachery and disloyalty, and the Wages of Sin.

And that Perfection, or a state of being made free from Sin, is required of true Christians, is very plain from these Scripture Testimonies; *Matth.* 5 48. 2 *Cor.* 13, 11. 1 *John* 2. 3, 4, 5, 6. and Chap. 3. 2,

to

to 10. Which Scriptures contain the Words of the positive Commands of Christ, and his Apostles, and declare an absolute necessity to leave Sin, and are therefore sufficient to shew the great Mistake of those, who esteem themselves true Christians, or Children of God, while they continue in Sin.

And so let every particular (Male and Female) examine themselves (in the Light of Christ Jesus in their Hearts) whose Servants they are, whether of Sin unto Death, or of Obedience unto Righteousness, and whose Children they are, whether Children of the Light, and of God; or Children of Darkness and of the Devil; for they are certainly of the one; and also whose power rules in their Heart, whether it be the power of God, or the power of the Devil, for the power of one of them will rule.

And let all consider the Apostle's sayings, that, *The wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, who hold* (or rather with-hold, detain, or suppress) (see *G. Pasor's* Lexicon) *the Truth in Unrighteousness*; *and if the Righteous scarcely be saved, where shall the Ungodly and the Sinner appear:* And therefore let none put afar from them the Day of the Lord, which will come as a Thief in the Night, and as a Snare upon all them that dwell on the Face of the whole Earth.

See G. Pa. Lex. Rom. 1. 18. 1 Pet. 4. 18 2 Pet. 3. 10, 11, 12. Luke 21. 35.

And therefore, according to Christ's Admonition,

Luke 21. 36. monition, let all *Watch and Pray continually*, that *they may be accounted worthy to escape all those things that shall come to pass*, and to stand before him) that Sinners cannot stand before) in the Great Day of his Wrath, *when the Kings of the Earth, and the Great Men, and the Rich Men, and the chief Captains, and Bond-*
Rev. 6. 15, 16, 17. *men, and Free-men, shall hide themselves, and say to the Rocks and to the Mountains, Fall on us and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb; for the great Day of his Wrath is come, and who shall be able to stand?*

And so let all, Rich and Poor, High and Low, of what state or condition soever,
Amos 4. 13. consider, that they must appear before him, who not only knows, but also (by his
Isa. 59, 18. Light in their Hearts) declares unto them
Eccles. 12. 14. what their Thoughts are; and that they
Jer. 25. 14. must, before him, *give an Account of their*
Rom. 2. 6. *Deeds done in the Body, whether good or evil,*
7, 8, 9, 10. and they must be *recompensed* accordingly; and *Indignation, Wrath, Tribulation and Anguish shall be upon every Soul that doth Evil*, but to them who do well, and patiently continue in well doing, *glory, honour, peace, and eternal Life.*

And all those who love their evil Deeds, or Words so well, that they think they cannot leave them till they dye, what an Account will they have to give then? because they hated the Light of Christ which re-
John 3. 20. proved them in their Hearts and Consciences (for every one that doth Evil, hates

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the Light) therefore they must be cast into outer Darkness (they must then have Darkness enough) where there is Weeping, Wailing, and gnashing of Teeth. Mat. 8.12. Ch.22.13. Ch.24.51. Ch.25.30.

And though the Swearer think it impossible to leave Swearing, or the Drunkard think it impossible to forsake Drunkenness, and those that are accustomed to sinful Words or Actions, think it impossible to leave them (because the Man of Sin hath gotten power over them, and so perswadeth them) yet those that have chosen the Fear of the Lord, and believed in his Name, in his Light, in the Word of his Power in their Hearts, and from the very Heart have obeyed the Teachings thereof, have come in the Lord's due time to know hard things to be made easie to them, and the power of Christ (in which they have believed) to be stronger in them, than the power of the Man of Sin which once prevailed in them.

But those have first sought the Kingdom of God and his Righteousness, and they have sought God with all their Heart, and with all their Soul, and have experienced his Promise truly fulfilled, that they who seek so, shall find him: And Christ, the Wisdom and Power of God, hath been their Beloved, and they have sought him early, and found him, as he promised, *Luke* 11. 9. *John* 16. 24. Deut. 4. 29. Pro. 8.17. Mat. 7. 7. Ch.21.22. Mark 11. 24.

But while they sought him, as in the Night, or in Darkness; and in their ease,

as upon their Beds, then they ſought him, but they found him not; and when they aroſe and ſought him as about the City where multitudes dwell) and in the broad Ways, (of Profeſſion) wherein many walk, where there is room for Sin, there they ſought him, but they found him not; and then they enquired of the Watchmen that go about the City (the profeſſed Teachers, and pretended Miniſters of Chriſt) ſaying particularly, *Saw ye him whom my Soul loveth?* Alas! the Watchmen were blind, and all ignorant, as ſuch like were in the days paſt, and they ſaw him not (how ſhould they?) but they ſmote and wounded theſe diligent Enquirers after Chriſt their Beloved, in telling them that is impoſſible really to enjoy him, the Righteouſneſs of God in them, to be the Lord their Righteouſneſs, while in this World; they muſt only have the Righteouſneſs of Chriſt imputed to them; for they cannot be freed from Sin, and the Body of Death, while they are on this ſide the Grave, ſaid the Watchmen: And ſuch Doctrine as this, ſmote and wounded the Enquirers, who could not ſo be ſatisfied, becauſe there was no enjoyment of their Soul's beloved, and therefore they paſſed from them; and it was but a little that they paſſed from them, and they found him whom their Souls loved, and they held him and would not let him go, for all the Glory of the World.

Iſa. 56. 10, 11, 12. Cant. 3. 1, 2.

Cant. 3. 3, 4.

But

But these were and are such as were first sick of Love; who mightily thirsted after the Fountain of the Water of Life, who truly hungred and thirsted after Righteousness, that could forsake all that they had, knowing that none but such can be true Disciples of Christ; and who could (not only) forsake, but also hate (the entice-ment of) Father and Mother, Wife and Children, Brethren and Sisters, yea, and their own Lives also; for none others (though they could come to him) can be true Disciples of Christ; for he that loveth his Life, shall lose it; these were and are they who denyed themselves, and took up their Cross daily, and followed Christ; who heard and believed in his Voice, his Word, his Light, the Manifestation of his Spirit (the Spirit of Truth which leadeth into all Truth, or into Truth in every thing; these were and are they who are willing (with Christ) to make themselves of no reputation; who can rejoice, and be exceeding glad, when men revile them and persecute them, and say all manner of Evil falsly (for Christ's sake) against them; these were and are poor in Spirit, meek and low in Heart, and could and can endure Persecution for Righteousness sake; and can do good to, and love them that hate them, and bless those that curse them, and Pray for those that despightfully use them; and it was these who received, and do receive the comfortable Promises of Christ fulfilled in

Cant. 5. 8. Rev. 21. 6. Isa 55. 1. Mat. 5. 6. Luke 14. 33. Luke 14. 26. Rev. 12. 11. John 12. 25. Luk. 9. 23. and 24. Mat. 8. 19, 20. Rev. 14. 4. John 10. 5, 27. Joh. 14. 4, 5, to 26. John 16. 13 Phil. 2. 7. Luk. 6. 20. to 36. Mat. 5. 1, 2, to 48.

them, and came, and do come to the true
Mat. 10 21. enjoyment of their Souls beloved, and are
Mat. 24. despised, and hated of all Men, and of all
Nations for Christ's Name sake; and are
zealously affected to Christ who gave him-
self for them, that he might redeem them
from all Iniquity, and purifie unto himself
Tit. 2. 14. a peculiar People, zealous of good Works.

But those that continue in Sin, and plead for Sin to continue in them till they dye, how can they know Purification or Redemption from all Iniquity? such have not in them the true Christians hope; for the
1 John 3. 3. Apostle saith, *Every one that hath this Hope in them, purifieth himself, even as Christ*
1 John 4. 17. *is pure*; but such are not as he is in this
1 John 2. 6. World, as true Christians are; such walk
not as he walked; such are not righteous,
1 John 3. 7. even as he is Righteous; such do not truly
seek, and therefore do not find; such do
not truly hunger and thirst after Righteous-
Mat. 5. 6. ness, and therefore they are not filled (with
it) as Christ promised.

For none can be so filled, or satisfied, who believe not in the Light of Christ in their own Hearts, but disobey and rebel
Job 24. 13 against it, and abide not in the Paths there-
of, and know not the Ways thereof, which
is *the Path of the Just*, that *is as a shining*
Prov. 4. 18, 19. *Light, that shineth more and more unto the perfect Day*; but *the Way of the Wicked is as Darkness, they know not at what they stumble*;
1 John 2. 10, 11. for he that abideth in the Light, there is
none occasion of stumbling in him; but

they

they who abide in Sin while they live, they ſtumble while they live, becauſe they know not whither they go, nor how near they are to the Pits brink, for they walk in Darkneſs, and ſo in a dangerous ſtate.

And ſo the power of Darkneſs, the power of the Man of Sin prevailing upon them, who yield their Members Servants thereunto, it cometh to rule over them, and makes them ambitious to rule over, and to exerciſe Lordſhip over others, their fellow Creatures with much Pride and Auſterity, expecting and deſiring to receive, and receiving Honour from them, and one from another, and ſeek not the Honour that cometh from God only, and this ſheweth (according to the Words of Chriſt) that they are out of the true, living, Chriſtian Faith, and ſo in the falſe, dead, Antichriſtian Faith, which giveth no Victory, as the true Faith doth; for ſuch are overcome and captivated by the love of the Honours, Pleaſures, Preferments, and Vanities of the World, which *if any man love*, (ſaid the Apoſtle) *the love of the Father is not in him.*

John 5.44. 1 John 5. 4. Eph. 6. 16. 1 John 2. 13, 14, 15.

And ſo though the dark Power of the Man of Sin, more and more prevail upon and captivate them, yet the Light of Chriſt in their Hearts and Conſciences often ſheweth them their Sins, and for Sin checks and reproves them, and ſheweth them the dangerous, diſmal conſequences of Sin; but they not believing in the *Light of Chriſt*,

Rom. 10. 8 Heb 5. 13. *the Word of Faith*, and *the Word of Righteousnesi*, do not submit themselves unto the Righteousnes of God, (nor unto Christ, who is the end of the Law for Righteousnes to every one that believeth) no more then old *Israel* did, *Rom.* 10. 1, 2, 3, 4.

And so though they may be zealous for their several Professions, and (as the *Jews* were) for their Traditions, Ordinances and Ceremonies, which they use, some after one manner, and some after another, according to their particular Apprehensions and Imaginations, seeking to find Souls satisfaction by using outward typical shadowy things; which they cannot find whilst they neglect the Light, the Substance, the Word of God's Grace in their Hearts, the Word of Faith, the Word of Salvation, the Word of Wisdom, the Word of Truth, the Word of Christ, the Word of Life, the Word of Reconciliation, the Word of the Kingdom of God which is in the Heart; and so they being in unbelief, the Wrath of God abideth on them in all their doings; *For whatsoever is not of Faith, is Sin*, Rom. 14. 23.

Act. 20. 32. Act. 13. 26. 1 Joh. 1. 11. Col. 1. 5. Mat. 13. 19. John 3 36.

And so their best Performances, their Prayers, their Preaching, and whatsoever they can do in that state, is sinful, as they generally confess. But they who seek the Lord (while he may be found) with all their Hearts and Souls, and cannot rest satisfied till he manifest himself in his Love, but patiently, in true brokenness and contrition

trition of Heart, wait under his Judgments, till his Indignation for Sin be overpast, as they continue faithful in true self-denyal, bearing patiently the daily Cross to their own Wills, the Lord will (in his own time) satisfie such with his Mercy, and with his everlasting Kindness.

But if any flatter themselves, that they shall have Peace, although they walk in the stubbornness of their own Hearts, they shut the Door of Mercy against themselves, and when they have sinned out, and slighted the Day of their Visitation (wherein the love of God in and by his Light (in their Hearts) visiteth them, and striveth with them) then the Spirit of God ceaseth to strive any longer with them, and they are wholly given up to be rul'd by the Man of Sin, who is exalted in them above all that is called God, or that is worshipped; and although some of them may be wickeder then others, yet none of them are righteous at all; there is none of them that doth good, no not one; but many of them do badly with eagerness, eating up the People of the Lord as they eat Bread. Psal. 14. 1, 2, 3, 4.

And they do not only prey upon those who depart from Iniquity (who make themselves a Prey) but they often prey upon one another, and sometimes war about their Ceremonies and Ordinances; and many thousands have been killed upon that account; and many they have put to Death for their Testimony for God, who Isa. 9. 15.

have by his Spirit been raiſed up (even in the darkeſt times of Apoſtaſy) to teſtifie againſt the Abominations ſet up by the ruling power of the Man of Sin, the Devil and his Inſtruments.

And many call the Popes, or Pope of *Rome*, the Man of Sin, which the Apoſtle ſaid ſhould be revealed, who may (by the Light of Chriſt in their own Hearts) be ſenſible of the Man of Sin, and his power and works in themſelves unto them revealed; and therefore it were good for ſuch firſt, by the Power of God, to be cleanſed from him, and his power, and works inwardly in themſelves, leſt they become more and more like unto him.

But indeed the Popes of *Rome* have been the chief viſible Rulers of the falſe Church, drunk with the Blood of the Saints, and Martyrs of Jeſus, and the Mother of Harlots, and the many Abominations of the Earth; and the Inventers and ſetters up of the peſtilent Traditions, and idolatrous Ceremonies ſtill uſed in the Apoſtaſy from the Truth, and many who look upon themſelves as reformed from Popery, are yet (in a great meaſure) found in many of their pernicious Practices, and Inventions to get Money by.

Rev. 17. 5, 6.

For the Popes having been, in a great degree, influenced by the power and ſpirit of the Man of Sin, the Devil; and having had the higheſt outward Exaltation over the Nations, and Kings of the Earth, or

at

at leaſt, having claimed or challenged it, may fitly be ſaid to have been, or to be the higheſt Repreſentatives of the Man of Sin.

And amongſt the many Popiſh Cheats, none ſeemeth greater then their *Purgatory*, or their telling of a purging Place from Sin after this Life, whereby many are cheated of Eternal Happineſs, by living (in hopes thereof) ſecurely in Sin while they live; and many cheated of their Money alſo, for Pardon and Indulgences from the Pope, to redeem the Souls of their deceaſed Friends out of Purgatory.

Which is contrary to the Truth, and to the Record of the Holy Scriptures, which ſay, where the Tree falleth, there ſhall it be, and *every Tree that bringeth not forth good Fruit, is hewn down and caſt into the Fire*; Eccl. 11.3. Mat. 3.10. and Chriſt ſaid, *Enter ye in at the ſtraight Gate, for wide is the Gate and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat; becauſe ſtraight is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it: And beware* (ſaid he) *of falſe Prophets in Sheeps cloathing, which are inwardly ravening Wolves; ye ſhall know them by their Fruits: A good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit; every Tree that bringeth not forth good Fruit, is hewn down, and caſt into the Fire*, Matth. 10. 7, to 20. Mat. 7. 15 to 21.

Now if a good Tree cannot bring forth evil Fruit, how is it then that all good men are

are continually ſinning? for Sin is Evil Fruit: And if every ſuch a one as bringeth not forth good Fruit, muſt be caſt into the Fire, and there muſt lie, how can the Pope (or any Man elſe) recover ſuch out of the Fire? And if it be the wide Gate, and broad Way that leadeth to Deſtruction, how can they that walk therein eſcape Deſtruction? or the Pope deliver them from it when they come to the end of their Journey?

But yet this Antichriſtian Doctrine of a Purgatory after this Life, is upheld by the Popes, and by their Cardinals, Biſhops and Councils, to their great gain of Money to themſelves, and their Clergy, ſo called; and upon this groundleſs point of their Faith hangs many of their Antichriſtian Ceremonies to get Money by, as their Trentals, Maſſes, Diriges, Requiems, Indulgences, Pardons, Jubilees, and their pretended power of Binding, and Looſing, and their Prayers for the Dead. And though many pretending Reformation from *Popery*, deny their Purgatory and Prayers for the Dead, yet they claim Popiſh Wages for Praying for the Dead, which they call Mortuaries, and annex it to their Tythes, for which they caſt them, that cannot for Conſcience ſake pay them, into Priſon; and ſo they deny the Work, but claim the Wages, which is more unreaſonable then to work for Wages

And it is a general Tenet of pretended Reformiſts, that none can be fully cleanſed from Sin on this ſide the Grave, and yet confeſs

confeſs they, that no unclean thing ſhall enter into Heaven; and then where muſt they be cleanſed? or how will they eſcape the Popes Purgatory, which they alſo deny?

And the Popes and their Abettors (on the other hand) ſay, That they can do more good Works than God hath commanded, which they call Works of Supererogation, which they hold, not only meritorious of Eternal Life, and of ſingular Glory in Heaven, but alſo that they may communicate of the abundance of theſe their Merits unto others; but this Doctrine is alſo falſe, and alſo Antichriſtian. Council of Trent. Can. 10. Bellar. lib. 2 de juſtific. chap. 2. pag. 129.

For the Apoſtle of Chriſt ſaid, *I laboured more abundantly then they all,* (ſpeaking of the Apoſtles) *and yet not I, but the Grace of God, which was with me; and by the Grace of God* (ſaid he) *I am what I am; and* (ſaid he) *the Grace of God that bringeth Salvation, hath appeared to all men, teaching us,* (ſo it was his Teacher or Commander) *that denying ungodlineſs and worldly luſts, we ſhould live Soberly, Righteouſly, and Godly in this preſent world.* So the Grace of God teacheth to live Godly, or like God, who worketh all in all in his Servants, and by his Spirit (the Manifeſtation whereof is given to every Man to profit withal) giveth the Word of Wiſdom, and Faith, and Gifts of Healing, and working of Miracles, and diſcerning of Spirits, *&c.* dividing to every Man ſeverally as he will; and ſo it is God that worketh in his People both to will and 1 Cor. 15. 10. Tit. 2. 11, 12. 1 Cor. 12. 5,7, to 12.

to

Phil. 2. 13. to do, of his own good pleasure; and all
Isa. 64. 6. Mans own Righteousness is as filthy Rags.

Therefore they who say, that they can
1 John 4. 17 out-live the Teachings or Commands of
1 John 3. 3. 7. the Grace of God, which teacheth to live Godly, or like God, as true Christians do; it is plain, that such are not (as true Christians are) the workmanship of God (by his Grace) created in Christ Jesus unto good Works, which God hath ordained and
Eph. 2. 10. prepared for his Servants to walk in; but it is certain that such are exalted in their Imaginations, by the working of the Man of Sin, who is exalted in them above the Word of God's Power in their Hearts; and so he as God, sitteth in the Temple of God (the Heart) shewing himself that he is their
Acts 20. 28. God, who with his wicked deceivableness
Heb. 5. 12. hath deceived them in a high degree, or else they durst not speak such Words, or teach such Doctrine.

And so no Men can communicate any of their Merits towards the saving of others (that Pretence being an abominable Cheat to get Money by) for true Christians are what they are by the Grace of God, and the working thereof in their Hearts, and never pretend to any of their own Merits, for their Salvation is only by Christ, who hath obtained Eternal Redemption for them, and purchased them with his own Blood.

And as the Man of Sin is yielded unto, obeyed and worshipped, by them upon whom he prevails with his Temptations, he

he becomes exalted in their minds, and proud, ambitious, and imperious like himself; and then they are offended when others do not bow or submit unto them; and as by his deceit he prevaileth in them, he makes them (like himself) Deceivers, Lyars, and Hypocrites, and yet they would be called true Christians, and Children of God, like the *Jews* formerly (who were in the same Nature, though not Profession) to whom Christ said, *Ye are of your Father the Devil, and the Lusts of your Father ye will do, he was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him.* John 8. 44.

And so the Devil being a Murtherer, and a Lyar, makes his Children and Servants (as like himself as he can) of a murthering lying Spirit, and apt to persecute and murther those over whom they have the power, that cannot comply with their Doctrines, Worships, Traditions, Inventions, Customs and Practices, by them (in the dark and woful Apostasy from the Truth) invented, ordained, set up and practised.

And all false Churches, or gatherings of People, what Name soever they go under, are all one in the ground; for being erred from the Light and Spirit of Christ (who is the Way of God, the Truth it self, and the Life of Righteousness) they are all wandred into Confusion, and that is the ground in which all who are erred from the Light of Christ in themselves remain, let them

them profeſs what they will. And ſo as *Babel*'s Builders of Old would build themſelves a Tower, whoſe top might reach to Heaven, but were defeated by being all confounded in their Languages, who before were all of one Speech, and of one Language; ſo all that are erred from the Light of Chriſt in themſelves, being gone into Confuſion inwardly, they would have a Tower, (or a Way) of their own making or building, to get to Heaven by, and they can but build it where they are, that is in Confuſion.

And ſo all who are erred and ſtrayed from the Way of God, the Light of Chriſt in their own Hearts, and depend upon Men of Languages to teach them or guide them to Heaven, are in Confuſion, and may fitly be called Children of *Babylon*, and Myſtery *Babylon* the Great is their Mother, who is the Mother of Harlots, and Abo-
Rev. 17. minations of the Earth, whom the Servant of Chriſt ſaw drunken with the Blood of the Saints, and of the Martyrs of Jeſus; and this Woman is the great Whore that ſitteth upon many Waters, which Waters are Peoples, and Multitudes, and Nations, and Tongues; ſo Tongues or Languages is one part of her Seat.

And this Woman is the great Whore, with whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication; and this

Woman

Woman is that great City that reigneth over the Kings of the Earth, and ſhe is become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird; for all Nations have drunk of the Wine of the Wrath of her Fornication, and the Merchants of the Earth are waxed rich through the abundance of her Delicacies.

But how much this False Church, this City *Babylon* hath glorified her ſelf, and lived deliciouſly; ſo much Torment and Sorrow muſt be given her, for ſhe ſaith in her Heart, *I ſit a Queen, and am no Widow, and ſhall ſee no Sorrow*; therefore ſhall her Plagues come in one day, Death, and Mourning, and Famine, and ſhe ſhall utterly be burned with Fire; for ſtrong is the Lord God, who judgeth her: and the Kings of the Earth who have committed Fornication, and lived deliciouſly with her, ſhall bewail her and lament for her, when they ſhall ſee the Smoke of her Burning, ſtanding afar off for fear of her Torment, ſhall ſay, *Alas! alas! that great City Babylon, that mighty City; for in one Hour is thy Judgment come.*

And the Merchants of the Earth ſhall weep, and mourn over her, for no Man buyeth their Merchandize any more (a great number of Prieſts, and covetous Preachers will be at a great loſs then, and that Day is now drawing near) for fear of her Torment, weeping, and wailing, and ſaying,

saying, *Alas! alas! that great City that was cloathed in fine Linnen, and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearls, for in one hour, so great Riches is come to nought.*

But Heaven, and the holy Apostles and Prophets, shall then rejoyce over her, when
Rev. 18. God hath avenged them on her; for by her Sorceries were all Nations deceived, and in her is, and will be found the Blood of the Prophets, and of the Saints, and of all that were slain upon the Earth.

And if this false whorish Church had not had a large and splendid Profession of Christianity and Religion, she could not possibly have magnified her self so much, nor by her Sorceries could she so have deceived all Nations; and if it had not been a Golden Cup that she handed forth to the Nations, being full of Abomination and Filthiness of her Fornication, probably she could not have allured the Inhabitants of the Earth, so freely and generally to have drunk of it, as they have done, with which they have been made drunk, brutish and ravenous, so that as Wolves they have preyed upon the Sheep of Christ, (true Christians, who loved their Enemies and Persecutors) and in killing of them, they thought they did God good Service (as
Joh. 16. 2. Christ foretold) being drunk with the Wine of the Whore's Fornication.

And so they were far from the Nature of Christ, and from his Teachings, who came

not

not to destroy mens Lives, but to save them, and taught (and by his Spirit teacheth) all his Disciples to love their Enemies; but they are far from loving their Enemies, who kill, or persecute their Friends, for witnessing to the Truth, though it reprove them for Sin; for Sin may cause them to be destroyed, but it will never do any of them any Good; thus all Persecutors are acted by the Murthering Spirit of the Man of Sin, and drunk with the Wine of the Whores Cup.

And so as *Cain* (who was the first Persecutor about Religion) had a Mark set upon him, lest any finding him should kill him;) so all Persecutors about Religion have a mark set upon them, for their Persecuting is an infallible Mark or Token whereby all may know that their Religion is vain, and that they are no true Christians, but false Pretenders to Christianity.

For the Apostle *Paul* said, *All that will live Godly in Christ Jesus, shall suffer Persecution*; and so they are no persecutors, but persecuted, and can Pray for such as persecute them: And when *Paul* was called *Saul*, he was a Persecutor, and consenting to the Death of *Stephen*, who prayed for his Persecutors and Murtherers; but when he believed in the Light, the Word of Faith in the Heart, and ceased to kick against the Pricks of it, and obeyed the Teachings of it, then of a Persecutor he

2 Tim. 3. 12.

Rom. 8. 10.

 became

became a Preacher of the Cross of Christ, which he bare through much Persecution, even unto Death, and could say, *This light Affliction which is but for a Moment, worketh for us a far more exceeding and eternal weight of Glory*; and said he, *I reckon that the Sufferings of this present time, are not worthy to be compared to the Glory that shall be revealed in us*: So he changed for a better condition.

2 Cor. 4. 17.

Rom. 8. 18.

And so all Professors of Christianity, of what sort soever, that are Persecutors, are within the compass of the false Church, Mystery *Babylon*, in whom is found the Blood of all the Righteous that are slain upon the Earth.

And though such differ among themselves, one Preaching this, and another that different Doctrine, and often go to Wars, and kill one another about their pretended Religions, and Doctrines, and Tenets, and which of them can get the upperhand, prey upon, vex, and trouble the others, yet none of them all can endure to be persecuted themselves; but when they are under, they creep into Corners, and hide, or run, or seek to save themselves by joining with the Worship of their Persecutors in Hypocrisie, and being at difference thus among themselves (like *Herod* and *Pilate*) yet they can all agree to set at naught, and mock, and persecute Christ in his Members.

But

But true Christians, Children of the Light, are Children of God, and God is their Friend, and therefore they fear not what Man can do unto them, for they know that God their Father will preserve his faithful Children; and they are Members of Christ, (the Truth) and the Truth is precious in their Eye, and their Faith in it is worth contending for, and worth suffering for, and for it they can suffer what God their Father seeth meet, and Man can inflict no more; and so true Christians are freely given up to suffer Persecution for Christ, the Lord their Righteousness, knowing it will be to the glory of God, if he so please, and also having an Eye to the Recompence of Reward.

And now is fulfilled that which was prophesied by the Prophet *Isaiah*, saying, *In the Day when the Branch of the Lord shall be beautiful and glorious, and the Fruit of the Earth excellent and comely for all them that are escaped of* Israel; *then seven Women shall take hold of one man, saying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name to take away our Reproach.* Isa. 4. 1, 2.

And now is the Name of Christ, who is called the Branch, become of esteem with many Nations, and so is beautiful and glorious; and the Fruit that in many Christians, in deep Sufferings, and otherwise, hath been and is brought forth, is excellent and

comely; and so now there are many divided Professions among People, and every Gathering of them, of each sort, call themselves by the honourable Name of *Christians*, and so they seem to take hold of Christ, and would be called by his Name, to have their Reproach taken away, for they will eat their own Bread, feed upon their own Imaginations, Carnal Knowledge and Sensual Wisdom, and also upon their Pleasures and Vanities, and likewise they will wear their own Apparel, have their own Professions, and cover with a Covering, but not of the Spirit of God; (no, for they mock at the Movings of the Spirit, and at the cloathing of the Spirit; but *if any Man have not the Spirit of Christ, he is none of his*) and so they know not a feeding upon the Bread of Life which Christ giveth, nor a being cloathed with the fine Linnen, which he giveth to be cloathed withal; but are a Reproach to the Name of Christ, and therefore their Reproach is not taken away, they have not the end of their desire; being out of the Life of true Christianity, they cannot have truly the Name.

And such, in every of their ragged Professions wherewith they would cover themselves, (like *Adam* and *Eve* with Fig-leaves) in each of their Companies, have Teachers, which call themselves Divines; and why so? because they were brought up at Natural Schools and Colleges, and have learned

learned Languages, as *Latin*, *Greek* and *Hebrew* (but there have been many more Languages than those since the building of *Babel*) and it was *Latin*, *Greek* and *Hebrew* which *Pilate* set over the Head of Christ, when they crucified him; and so such set *Latin*, *Greek* and *Hebrew* over Christ in his Spiritual Appearance by his Light, Grace, and the Manifestation of his Spirit in their Hearts, where he is crucified afresh in their Affections and Lusts; and so they are more sensual than divine. And those their Teachers having paid much for their Learning, they make as rich Merchandize of it as they can, they get as large Benefices or Wages as they can, and no doubt but they set forth their Merchandize as gorgeously as they can, too; especially till their Benefices or Wages be confirmed (as they think) upon them; and then vendible, or not vendible, they will have their rate, or with force and with cruelty take it. Luke 23. 38.

And these are the Merchants of the Earth (for their Merchandize is earthly, and bought for Money, which cannot buy Heaven) who are waxen Rich through the abundance of the Delicacies of *Babylon*, with whom they Trade, and at the fall of *Babylon* (which hasteth apace) they will weep and mourn over her, for no Man will buy their Merchandize any more; for true Christians cannot hire Teachers to deceive Rev. 18. 11.

People (nor pay to them) who ſtrengthen the Hands of Evil-doers, preaching Peace where there is no Peace.

And thus theſe Merchants, falſe Prophets, Teachers and Prieſts being waxed
Jer. 5. 31. rich, like the falſe Prophets and Prieſts of Old, they bear Rule by their Means, and in the power of Darkneſs, the power of the Man of Sin, in the woful Night of Apoſtacy, the Heads of them, the Popes of *Rome* have ruled over the Kings of the Earth, and have declared, pronounced and defined that every Creature upon neceſſity of Salvation, muſt be ſubject to them, the Popes, who ſay, their Doctrine is infallible; but now many know that much of it is contrary to the Doctrine of Chriſt, and his Apoſtles.

And now the Everlaſting Day of God is at hand, in which the Name of the Lord
Mal 1.11. ſhall be great among the *Heathen*, from the riſing of the Sun unto the going down of the ſame, and in the Light of Chriſt, the Son of Righteouſneſs, (which is ariſen, and is ariſing with healing in his Wings,
Mal. 4. 2. unto many who have feared, and do fear the Name of the Lord) many are made ſenſible of the ſame; and know that the Light thereof is driving away the Spiritual Darkneſs (of the woful Night of Apoſtacy) which hath long covered the Earth, and the Hearts of the People, and many ſhall come to ſee plainly the deceit of the Merchants

chants of *Babylon*, which is revealed, and is to be yet more and more revealed by the Light and Spirit of Christ, and they who see their deceit plainly (except they be very foolish) will buy their Merchandize no more, and then down falls their Trade.

And now let all (who are convinced of the Popish Error in telling of a Purging from Sin after this Life, and yet say that there is no freedom from Sin attainable on this side the Grave;) consider that no unclean thing can enter into the Kingdom of Heaven, and then, where and when must their Souls be made clean from Sin, if not while their Bodies live? Rev. 21. 27.

And let all such examine themselves inwardly in the true Light of Christ Jesus, whether they be not in the Suburbs of the City *Babylon*, or in Confusion? and whether or no they be fit for the Kingdom of Heaven, into which nothing that defileth, or worketh abomination, or maketh a lye, can in anywise enter: but they that are written in the Lamb's Book of Life, in whose Light the Nations of them which are saved must walk, *Rev.* 21. 23, 24, 27.

And all those who in any measure see themselves to be in *Babylon*, or in Confusion inwardly, as all are who disobey the Light of Christ, and walk not in the Path thereof, but would have Salvation in their own Ways, or Religions, which

they reckon were the Religions of their Forefathers, as the *Jews* did of Old, who reckoned themselves *Abraham*'s Children, and yet would not believe in Christ, whose Day *Abraham* saw, and rejoiced to see, whose Day the said *Jews* despised, and slighted the Visitation thereof unto them: Now it is high time for all such to take diligent heed to the Light of Christ in their own Hearts, which only can truly give them a true discovery inwardly of their several Estates and Conditions in which their Souls stand in the sight of God, who knoweth the Secrets of all Hearts.

And as they carefully mind and obey this true Light, which secretly reproves for
John 6.2. Sin in their Hearts and Consciences, it will
John 8.12. certainly shew them whether they work the Works of God, which is to believe on him, or on that which God hath sent, which is on the Light, which whosoever followeth, shall not walk in Darkness, but
Eph. 5.13. shall have the Light of Life: Or they work the Works of the Man of Sin, the Works of Darkness, which are reproved, and reprovable by the Light; for whatsoever is reproved or reprovable, is made manifest by the Light.

And so all by Examination may prove and try themselves, whether they be in the true Faith of Christ which giveth the Victory, and so the Apostle advised, adding thereunto these Words, *Know ye not your*

your own ſelves (ſaid he) *how that Jeſus Chriſt is in you, except ye be Reprobates.*

Oh! it is a dreadful thing to ſell Eternal Happineſs for Earthly Trifles, (and what elſe is all the Glory of the World?) as *Eſau*, being faint, (it ſeems he wanted true Faith) he ſold his Birthright for a Meſs of Pottage, and loſt the Bleſſing, being hunting abroad; and afterwards could not find a Place of Repentance, tho' he ſought it carneſtly, or carefully, and that with Tears. Heb. 12. 17.

And ſo let all beware, leſt they bring themſelves into *Eſau*'s condition, for they cannot find a Place of Repentance when they have ſinned out their Day, and ſold Heaven for a little Vanity: And let none hunt abroad like *Eſau*, who that while loſt the Bleſſing; but every one at home, may do well to take heed to the Light, though it ſhine but as in a dark Place, until the Day dawn, and the Day-Star ariſe in their Hearts.

For it it a terrible thing to neglect the Day of the Viſitation of the Love of God, in and by the Light and Grace of Jeſus Chriſt; (for he would not that any ſhould periſh) as *Jeruſalem* did, whom he would often have gathered as a Hen gathereth her Chickens under her Wings, but ſhe would not; wherefore Chriſt wept over her, ſaying, *Oh! that thou hadſt known in this thy Day, the things which concern thy Peace,*

Peace, but now they are hid from thine Eyes; And then he declared of the Wo, Confusion, and Misery, that was therefore to come upon her, by her Enemies prevailing over her, because she knew not the time of her Visitation, *Luke* 19. 41, 42, 43, 44.

And so Wo, Confusion and Misery, will certainly come upon every particular Man or Woman, by the prevailing Power of their Enemy, the Man of Sin, the Power of Darkness, who reject the Light of Christ, and rebel against it, and neglect the Day of their Souls Visitation by it.

For the Light of Christ, who is the Sun of Righteousness is extended to all Mankind, to teach People to fear the Name of God, that so the Sun of Righteousness may arise upon them, and that they may be gathered under the healing Wings thereof, as a Hen gathereth her Chickens; and so Christ standeth at the Door of Peoples Hearts, and knocketh, and de-
Rev. 3.20 sireth, and entreateth, that they may open unto him, that he may come in unto them, and Sup with them, and they with him.

But all they who reject his Counsel, and will none of his Reproof, but delight in Vanity, and do not chuse the Fear of the Lord, who when he knocketh, will not open; when he calleth, will not answer; and

and when he ſtretcheth out his Hand, refuſe to be gathered; theſe may ſeek him, but ſhall not find him; theſe may call, but he will not anſwer; theſe may cry, but he will not hear them. Prov. 1.

And it is not Profeſſion only that will ſtand any inſtead (though it be of the very Truth it ſelf) without Faithfulneſs to God, in the Great and Terrible Day of the Lord which is at hand, wherein he will Plead with all Fleſh, and ſtain the Glory thereof; wherein he will ſearch *Jeruſalem* with Candles, and puniſh the Men that are ſettled on their Lees; for the Lord, by his Light, ſearcheth the Heart, and tryeth the Reins, even to give to every Man according to his Ways, and according to the Fruit of his Doings. Zeph. 1. 12. Jer. 17. 10.

And now God requireth all People to hear his beloved Son, who ſpeaks from Heaven by his Light in their Hearts, his Heavenly Voice, which Voice from Heaven ſaith, *Come out of* Babylon, *my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues: he that hath an Ear to hear, let him hear what the Spirit ſaith:* And let none refuſe him that ſpeaketh from Heaven; for if they eſcaped not who refuſed him that ſpake on Earth, of how much ſorer Puniſhment ſhall they be worthy, who turn away from him that ſpeaketh from Heaven? Rev. 18. 4. Heb. 12. 25.

And

And they who call themselves *Protestants*, (what sort soever they be of) who protest against the Abominations of the Pope and the Church of *Rome*, if they come not to the Light, nor bring their Deeds to it, that their Deeds may be made manifest by it that they are wrought in God, they are yet but in *Babylon*, in Confusion, and in Darkness; and there they are in the inventing Nature, in which *Popery* first arose, and from which sprung their Ceremonies and Ordinances to get Money by; and so they are far from the Nature of them who first began to protest against *Popery*, who according to what was made manifest, answered the Light in their Hearts, and were wonderfully preserved.

And so they who profess Christianity, and are erred from the Light of Christ in their own Hearts, and live in Disobedience to it, they are walking in the Way of the Man of Sin, who is their Leader and Ruler; And what need such to call the Church of *Rome* Babylon? or the Pope, (who is called the Head of it) Antichrist, or the Man of Sin, who are in Spiritual *Babylon*, and subject to the Spirit of Antichrist in themselves?

For the *Papists* themselves (as they do) tell of an Antichrist, or a Man of Sin to be revealed, of which one of them, called *Robert*

Robert Persons (in his Book entituled, *A Christian Directory, or Resolution*; printed *Permissu Superiorum*, that is, with the Licence of Superiors, in the Year 1622, in Part 1. and Chap. 7. and in Page 246.) thus writeth, "That, according to the "written Prophecies of *Ezekiel*, *Daniel*, and "Saint *John* in the *Revelation*, a little "before the last General Day of Judg-"ment, there shall be revealed the Man "of Sin, called Antichrist; who, after "the Conquest of many Kings and King-"doms, shall make himself the Monarch, "and absolute Owner of the World, and "shall exercise upon good Christians more "Barbarous Cruelty, and shed more In-"nocent Blood within the space of three "Years and an half, (which shall be the "term of his outragious Tyranny) than "all other Enemies of God have done "from the beginning."

In which Words the said *Robert Persons* writes as if the Man of Sin, or Antichrist, were not yet revealed, or not yet come to his Exaltation, but the said (Apostle) *John*, whom he quotes, testified, That the Spirit of Antichrist, in his time, was in the World, and that there were then *many Antichrists*, *whereby* (saith he) *we know that it is the last time*: And if the Spirit of Antichrist, and many Antichrists were then so known to true Christians, that thereby they knew it was the last time, it must needs

1 John 4. 3.

Joh. 2. 18.

needs follow that Antichrist was in the Apostles time revealed.

But if the *Papists* mean a Visible Man, called Antichrist, and a Monarch and absolute Owner of the World, who exerciseth upon others, good Christians, much barbarous Cruelty, and sheddeth much innocent Blood, whether then may not all (except themselves; and have they not reason too?) who have but heard of their Visible Head, the Popes, and what Monarchs, and what absolute Owners of the World they have been, and what Barbarous Cruelty they have exercised upon good Christians, and what an abundance of innocent Blood they have caused to be shed, during the term of their outragious Cruelty, reasonably conclude that the Head of the *Papists*, the Pope, hath been, or is that Antichrist, that Monarch, that exerciser of barbarous Cruelty upon good Christians, and that shedder of much innocent Blood, mentioned in the written Prophecies of *Ezekiel*, *Daniel*, and the Apostle *John*, which the said *Robert Persons*, one of the Popish Priests, writes of as aforesaid; who writes, or stiles himself, *Priest of the Society of Jesus*, which signifieth Saviour, but seems rather of the Society of Destroyers, for Blood-shedders are Destroyers.

And this appeareth by the Decrees of their own Councils, which tend to enjoin all

all to conform, or burn; an Antichriſtian Decree indeed; and wo will be the portion of them who make ſuch Unrighteous Decrees, and preſcribe ſuch grievous things; what will they do in the Day of Viſitation? and in the Deſolation which ſhall come from far? to whom will they flye for Help, and where will they leave their Glory? *Iſa.* 10. 1, 2, 3, 4.

And if any be offended at what is here written, let ſuch know, that he that writeth this, hath no evil will or prejudice in his Heart towards any Man, or any People in the World, but deſireth the good of all, even as he deſireth the ſame for himſelf, and (according to the Mind of Chriſt) would not that any ſhould periſh, but that all through true Repentance, might find Mercy, and obtain Eternal Salvation by Jeſus Chriſt.

For I have (by woful Experience) known a time when the deceivable unrighteous power of the Devil, the Man of Sin, prevailed upon me ſo far, that I could not then believe, that ever I could be free from Sin while in this World, becauſe I daily felt my ſelf overcome by, and ſubject to Sin, which daily deceived me; and ſo I was perſwaded of the common received Tenet, *viz.* No freedom from Sin whilſt in this World, but that all muſt carry a Body

Body of Sin, and a Body of Death whilſt on this ſide the Grave.

And ſo was I long in a miſerable condition, being often troubled exceedingly in my Heart and Conſcience, with a deep ſence of my own ſinful condition, which in and by the true Light of Chriſt Jeſus in my Heart and Conſcience, I plainly ſaw to be very wicked and deplorable, wherewith my Soul was grievouſly oppreſſed, but knew not how to be eaſed of my Burden, which ſeemed to me ſuch an intolerable heavy Burden or Load, that I was very near to have fainted under it; for the more I looked into my inward condition, the worſe it then ſeemed unto me, being exceedingly afraid leſt the Lord ſhould have cut me off in mine Iniquity wherewith I had provoked him.

And the ſence of this my Condition, kept me in a conſtant Care leſt I ſhould do any thing whatſoever that might further incenſe or provoke the Lord God of Heaven and Earth againſt me, and ſo make my Load more grievous; and as I thus looked upon my Soul to be in a moſt wretched forlorn condition, and in continual danger to be caſt into everlaſting Fire (in which the Devil and his Angels are tormented Day and Night for ever, and ever) then for a long ſeaſon I cryed in bitterneſs of Soul unto the Lord, that I believed knew

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the very secret Thoughts and Intents of all Hearts, that he would shew Mercy unto me, and teach me to know the Way wherein he would have me to walk; for I was yet as a Stranger to, and unacquainted with that which then, and formerly, reproved me for Sin in my Heart, which is the Light of Christ, and the true Christians Spiritual Way to God, which when I did, or spake any thing that added unto my Burden, ever made me sensible that it was wrong before I did it; and this aggravated my Sorrow.

And after several Months continuance in this dolorous condition, by the Light of Christ in my Heart, I saw the emptiness and insufficiency of all Formal and Ceremonial Worship of God, that is not in his own Spirit and Truth in the inward parts, which Spirit God ever heareth the cry of, and which Truth he ever loveth, out of which I could not but judge my self to have been, with those I associated my self in that formal insufficient Worship, which was no sooner ended, but (though Confession of Sins, and Prayer for Repentance (in a seeming Zeal) had been made, and Sin preached against) yet before parting (and sometimes in the Worship too) the spirit and power of the Man of Sin, that tempts into all Sin, arose amongst us, causing Laughter, and Folly, and Vanity

to appear amongſt us, which was far from a State of true Repentance.

And though of late, before I had kept over the Witneſs of God, the Light in my Conſcience (though it had often reproved me for Sin) and had been like the reſt of the company with whom I joined in Worſhip; yet then the ſence of my own deplorable ſtate being upon me continually) I could not appear in my former Jollity and Vanity amongſt them; but though mine Eye was chiefly upon mine own condition, yet I could not be unſenſible of their ſtate, which had ſo lately been mine own; but, in the love that thinketh no evil, I mourned over them, and ſorrowed for them, who then began to deride me.

And after I had thus remained for a Seaſon (till I durſt no longer delay the time) then I began to queſtion them that had been my Teachers, concerning the Light, (the Way of God, and the Juſt Man's Path) which had convinced me of all my Sins, and in my Heart and Conſcience reproved me for the ſame; but alas! the Teachers, though profeſſing to be Miniſters of Chriſt the Light, yet they were untaught by the Light, and untaught of God, by whom all true Chriſtians are taught, as Chriſt, and his Holy Prophets and Apoſtles declared, *John* 6. 45. *Iſa.* 54. 13.

13. *John* 14. 26. 1 *Kings* 8. 35, 36. *Heb.* 8. 11. 1 *John* 5. 20.

And being willing to be satisfied as fully as I could amongst them, as well concerning the Light, as their doubtful Doctrines, Ordinances and Ceremonies, I passed over a considerable time, in reasoning and discoursing with those of my Teacher, whom I judged most able; but though the most (or all) of them understood several Languages, yet none of them owned the true Light wherewith Jesus Christ enlighteneth every Man (and Woman) that cometh into the World to be saving, or of sufficiency to lead to Salvation, whereby I plainly saw that they were as Strangers to it and had not tryed the Vertue of it. John 1. 9.

For the Scriptures also are herein very plain, that this Light is the Life which was in the Eternal Word (which is Christ) which was in the beginning with God, which Word was (and is) God; and so this Light is certainly divine, and consequently sufficient to lead to Salvation, all that faithfully give up with all their Hearts, to follow it and obey its Requirings; and this Light is the Grace of God that bringeth Salvation, which hath appeared to all Men, and was the true Christians Teacher, and by it they were saved, through Faith; for it was and is sufficient; John 1. 1, 4, 9. Tit. 2. 11, 12. Eph. 2. 8. 2 Cor. 12. 9.

1 Cor. 12. 7. Eph. 5. 13. Rom. 1. 19. and it was and is the Manifestation of the Spirit of Christ which is given to every Man to profit withal; and whatsoever maketh manifest, is Light, which maketh manifest all things that are reproved, and whatsoever may be known of God, is manifest within.

But the said Teachers said, That Revelation was now ceased, and that in our days none must expect to enjoy God or Christ in his inward appearance in the Heart, Soul, and Conscience, in which his Servants the Prophets, Apostles, and true Christians enjoyed him in days past, but that now God hath in the Scriptures of the Old and New Testament, called the Bible, given us wholly to understand our Duty towards him, and one unto another, and that none can know God but by the Scriptures.

And indeed none can know God but by that which the Scriptures declare of, which is the Light or Spirit, for I then knew certainly, that though I had often (with zeal and delight) read the Scriptures, yet I knew not rightly my own condition, nor how far I was from the state of a true Christian, till I gave diligent heed to the Light of Christ, the Grace of God in my own Heart and Conscience; and as I waited low in it, by it I received a clear discovery

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very of my own ſtate towards God, and what was needful for me to know.

And though the Apoſtle *Paul* writing to *Timothy*, ſaith, *Of a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, (yet, ſaith he it is) through Faith which is in Chriſt Jeſus*: Mark that, It is through Faith which is in Chriſt Jeſus, the Light, and the Word of Faith nigh in the Heart, and in the Mouth. And ſaith *Paul, All Scripture given by Inſpiration of God, is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto all good Works.* So they that deny Perfection through Faith which is in Chriſt Jeſus, to be attainable on this ſide the Grave, for which end the Scriptures, by the Inſpiration of God, were given; do not ſuch deny the very end for which the Scriptures were given?

2 Tim. 3. 15, 16, 17.

Rom. 10. 6, 7, 8.

But the Apoſtle *Paul* did not write (according to the common Tranſlation) that *All Scripture is given by Inſpiration of God*; Take notice of this, for the Word *(Is)* is added, there being nothing for it in the original Greek Copies: And alſo, the Word *Scriptures*, ſignifieth Writings, whether good, or bad; and no bad Writings are given by the Inſpiration of God; Therefore they that profeſs the Scriptures to be their Rule and Standard, ſhould not

add to their Rule or Standard, lest they be found to falsify it.

And so, whilst I was thus reasoning with my former Teachers, I became fully satisfied concerning their Ignorance of the Truth, and their Insufficiency to be Teachers or Guides to direct in the Way of Salvation, being out of it themselves; and so I became as it were weaned, and in weaning from the Breast I had formerly sucked, which was the Conceivings of the Wisdom of Men, and in the Eyes of the World I became a Fool, and was reckoned mad, and a Changeling, and I durst not give way to the Entreaties, nor to the Threatnings, neither of Parent nor Relations, though near and dear unto me, whose Welfare every way I desired, as my own, yet then they became as mine Enemies, being mightily offended with me; though after some time, more Friendly again then before, some of them came to be unto me.

And when the said Teachers said unto me, *Why do you question our Religion, for we exhort People to Vertue, and to live Holily, and to strive against Sin.* I answered, saying, Whether is it possible that the Soul of Man may be Cleansed from Sin on this side the Grave? They replyed, *No*; then considered

considered I; Ah! then where must my Soul be cleansed; and to strive and fight against Sin all the time of a Man's Life, and never to get the Victory, but always to be overcome; surely this is not the good Fight of Faith, but a very uncomfortable fighting, when a man knoweth, or thinketh, before he fight, that he certainly must be conquered.

And when they said unto me, *You may live as Holily, and as strictly, and as free from Sin as you can or will, and yet continue of our Religion too, for we command no Vice, nor are not against any of our Hearers living holily and strictly, but advise them to it.*

Then I answered, Ah! but I am unsatisfied, and I have read in the Scriptures, That they who seek the Lord with all their Heart shall find him; and I believe this is true; but alas! I have not yet found him to my Satisfaction, and I am resolved (whatever cometh) to seek him with all my Heart, and I hope that I shall find him; and so I considered, that he who would find the Lord to his satisfaction, and enjoy his Blessing, must not walk in the Counsel of the Ungodly, nor stand in the Way of Sinners, and so I durst no longer join with them in their Worship.

For I believed, that they who seek God aright, and so find him to their Satisfaction, must seek him inwardly and Spiri-

tually; for he is a Spirit, and is not to be found in Carnal Ordinances, Ceremonies or Traditions of Men, which the said Teachers pleaded for; and I had been very zealous in those things, but found no profit, until I took heed to the Light of Christ in mine own Heart and Conscience.

And as I continued waiting upon God in his Light, and taking heed unto it, the Day dawned more and more upon me, and the Day-Star arose in my Heart, and I plainly saw the emptiness of all outward Ceremonies, invented in the woful Night of Apostasy, and set up (when the Power of Darkness ruled in the Heart) by such as were disobedient to the Light, in their own Wills, and for filthy Lucres sake.

And I came to see plainly, that the true Worship of God is only performed in his own Spirit and Truth, the Manifestation whereof is the true Light, out of which none can know God, nor worship him acceptably, but worship they know not what; and the Worship of God is in Fear and Trembling before him, and at his Word in the Heart, and such are accepted of God, and shall be accepted with him, and with such he will dwell, as the Scriptures largely testifie; read *John* 4. 20, to 25. *Mich.* 6. 8. *Isa.* 66. 2, 5. *Ezra* 9. 4. and 10. 3. *Jer.* 5. 21, 22. and 33. 9. *Psal.* 2. 11. *Dan.* 6. 26.

And

And so I durst not but deny all Worships prescribed by the Wisdom of Men, and set up by Men, which were not in the Spirit and Truth of God; neither durst I embrace the Pleasures or Preferments of the World, for I was sensible both of their danger and Vanity, and that the Words of Christ were true, who said, *If any man will come after me, let him deny himself, and take up his Cross daily, and follow me, and whosoever doth not bear his Cross, and follow me, cannot be my Disciple; for whosoever will save his Life, shall lose it; but whosoever will lose his Life for my sake, the same shall save it; for what is a man advantaged if he gain the whole World, and lose himself, or be cast away?* Luke 9. 23, 24, 25. Luke 14. 27.

And now I am not of their Perswasion, who believe that there is no Salvation, nor Freedom from Sin on this side the Grave, and that the Souls of true Christians cannot be cleansed from Sin while their Bodies live in this World; for that is contrary to the Truth, and to the Testimony of the Holy Scriptures; and where Sin hath a place in the Heart or Soul of any, there the Man of Sin hath a place, whose coming is after the working of Satan, with all Power, and Signs, and Lying Wonders; whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with

with the Brightneſs of his coming, 2 *Theſſ.* 2. 8, 9.

And ſo, much of the Worſhip of them, in whom the Man of Sin ruleth by his Power, conſiſteth in Ceremonies and Signs, for he will allow them all Signs of that which is good, ſo that they may be content without the Subſtance, yea, even the very Name (at leaſt in Profeſſion, or Pretence) of Chriſtians, though he have quite bereaved them of the Nature of true Chriſtians; and allow them outward Signs of Baptiſm alſo, at leaſt, whilſt uncapable Infants, which they may afterwards be told of, and taught to believe that they were thereby made Children of God, Members of Chriſt, and Inheritors of the Kingdom of Heaven, although they know nothing
Mat. 3. 10, 11. experimentally of the one Baptiſm of Chriſt, which is with the Holy Spirit (or Ghoſt) and with Fire; nor believe in the Light, the Manifeſtation of the Spirit of Chriſt, in which all true Chriſtians believe, who are really Members of Chriſt, Children of God, and Inheritors of the
Mat. 13. 19. Kingdom of Heaven, being led and taught by his Light and Spirit, and obeying the Word of the Kingdom (which is one with the Light) and is ſown in the Hearts of all Men.

And Chriſt ſaid to the unbelieving *Phariſees*, that, *The Kingdom of God cometh not*

not with Observation, or outward Shew; neither shall they say, *Lo here*, or *Lo there*, *for* (saith he) *behold, the Kingdom of God is within you*: And why may it not as well be said now, to be within those who are ignorantly seeking it without them? Luke 17. 21.

For their Teachers teach them to believe, that they were made Inheritors of the Kingdom of Heaven, when they were Infants; by their outward Baptism, and yet they have it to seek, and know not where it is to be found, but seek it (as they are taught) and expect it to come with their Observations, outward Shews and Signs without them, and Pray (at least, in Words) to God, saying, *Thy Kingdom come*; and yet believe not in the Word of his Kingdom, which is sown in their Hearts, which is the Light, Grace, and Manifestation of the Spirit of Christ, which reproveth them for Sin in their Hearts and Consciences.

And so whilst they disobey the Word of the Kingdom, the Light in themselves, they are making themselves Strangers to God and his Kingdom, through disobedience, and so are unlike to be Inheritors of it, though they make never so large a Profession of seeking it in their Observations, outward Shews and Signs; for there it is not to be found, much less inherited.

And

And *John* the *Baptist*, who baptized with Water to Repentance, we read not that he baptized Infants; for what should Infants repent of? but he Preached, saying, *Repent ye, for the Kingdom of Heaven is at hand*: So it seemeth the Kingdom of Heaven was near then; and to some who came to his Baptism, he said, *O, Generation of Vipers, who hath warned you to flee from the Wrath to come? bring forth therefore Fruits meet for Repentance*, or (as some translate) *answerable to amendment of Life*; *for* (said he) *the Ax is laid to the Root of the Tree*; *therefore every Tree that bringeth not forth good Fruit, is hewn down, and cast into the Fire*: But do not Infants sprinkled with Water (or Baptized, as they call it) afterward bring forth Fruits, rather to be repented of, than meet for Repentance?

Mat. 3.

So it seemeth, they that came to *John*'s Baptism, which was with Water to Repentance, if they brought not forth Fruits meet for Repentance, they were little or no better, being to be hewn down, and cast into the Fire: And where can any read that *John*'s Baptism, being outward, could make any true Christians? Was it not before Christ, that *John* came Baptizing with Water? and before there were any called Christians? for we read not of that Name given till after the Ascension of Christ; and if *John*'s Baptism could not make

make Christians, how should Sprinkling of Infants now? of the outward Baptism of any others either? It is not like that they that now take upon them to baptize either Infants or others for Money (for which none can buy the Gift of God) should exceed *John*, who was sent of God, and did it freely without Money. Acts 8. 20.

And *John* was sent to bear witness of the Light, that all Men through him might believe, that was the true Light, which lighteth every Man that cometh into the World, though the World knew it not; But the Baptizers, Dippers and Sprinklers in our days, are far from bearing witness to the true Light, for they cry out against it, and give it many ridiculous Names, and Titles; and this is according to the Words of Christ, that, *Every one that doth Evil, hateth the Light.* John 1. 8, 9, 10. John 3. 20.

And what a strange thing doth it seem, that any should believe (which some suppose) that Sprinkling an Infant with a little Water, (some after one manner, and some after another) should make it a true Christian? For true Christians are Members of Christ, and Children of God, and Heirs of the Kingdom of Heaven; but no Man can make them so: for it is only by believing in the Light of Christ, and obeying it, that a true Christian state is attained unto; and so true Christians are Children

Tit. 3. 5, 6, 7. Children of God, who is Light, and Heirs of his Kingdom; and these have
1 Joh. 4. 5. experience of the one Baptism of Christ by his Spirit, even the washing of Regeneration, or of the New Birth, and are sensible of the renewings of his Spirit also.

But it is a very poor Evidence, concerning so great a matter, as Eternal Happiness, or true Christianity is, only to be told to a Man (or Woman) or to see it written in a Book, that when he was an Infant, or a Child of a few days old, he was baptized and made a Christian; when as he knoweth nothing of certainty that he is so; but rather hath an Evidence in his own Heart, plainly and truly witnessing that he is in the Gall of Bitterness, and in the Bond of Iniquity, and is not led and guided by the Spirit of Christ, as true Christians are; and so if he weightily examine himself, he may find his estate (to be otherwise then some would perswade him to believe of it) and see it to be very Miserable.

John bare Testimony of Christ, saying, *There cometh one after me, which is preferred before me, for he was before me, and I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with Water.* And saith he, *The same is he that baptizeth with the Holy Ghost, or Spirit*; and said he, *he must increase, but I must decrease.*

John 1. 30, 31, 32, 33. John 3. 30.

So

So it is plain, that the reason why John Baptized with Water, was, that Christ, and his Spiritual Baptism, (which only can render Men true *Christians*) should be made manifest to *Israel*; but there can be no such Reason given for Infants Baptism; for Christ and Baptism hath been long talked of by Sprinklers of Infants, and still both Hearers and Preachers, strangers to Christ and his Baptism; how then should they make him, or his Baptism manifest or known to little Infants?

And Christ said, *Except a man be born again, he cannot see the Kingdom of God*; but they who believe in the Light, the incorruptible Word of God in their Hearts, and so become Children of the Light, and of God, being Born again, (or *from above*, as the Word implieth) they in the Light see and discern the Kingdom of God within them, which consisteth in Righteousness, and Peace, and Joy in the Holy Spirit (or Ghost) which are inwardly to be known. John 3. 3. Look in the Margined Bibles. Rom. 14. 17.

And this Sign of Baptism, wherewith now adays they sign Infants, and reckon it a Badge of Christianity, they call a Sacrament (and some say there are Seven Sacraments, and others say, but two, to be used in the Church of Christ) though in

in all the Holy Scriptures they find no mention of the Word *Sacrament*, and they say, It was commanded by Christ, because
Mat. 28. 19. he said to his Disciples, *Go, teach all Nations, Baptizing them in*, or (when truly translated) *into the Name of the Father, and of the Son, and of the Holy Spirit*, or *Ghost*.

Observe, here he first bad them to teach them; so they should let Teaching be before Baptizing: But how can they teach Infants? And he commanded this to his Disciples, who were learners of him, and Witnesses of his Resurrection; but they are not such, who act contrary to his Commands.

And he bad them to Baptize into the Name of the Father, and of the Son, and of the Holy Spirit: Now this Name of God is called the Word, Light, Love, and Holy Spirit, which is placed in his Spiritual Temple, where God dwelleth, of
Deut. 12. 5. 1 Kings 8. 29. 2 Chron. 7. 12. 2 Cor. 3. 16. which, the Temple that *Solomon* built, was a Type, or Figure, in which he said he would place his Name, which outward Temple was destroyed; but true Christians are the holy Spiritual Temple of God, and it was prophesied, the Glory of the second Temple should exceed that of the first, *Hag.* 2. 4, 7, 8.

But they who pretend to baptize Infants
Rev. 19 13. with Water, they do not believe in the Name of God, which is his Word and Light in the Heart;

Heart; and so they are not like to baptize either Infants, or others, in it, or into it, being out of it themselves.

And in the Command of Christ there is no mention at all of Water, for the Disciples to baptize withal; they being to preach Repentance and Remission of Sins in his Name, among all Nations, beginning at *Jerusalem*; *And behold* (said he) *I send the Promise of my Father upon you; but tarry ye in the City of* Jerusalem, *until ye be endued with Power from on High*: And so they tarried at *Jerusalem* until they were endued with Power from on High; and then they declared what the Promise of the Father was, that Christ had sent upon them, even that which was spoken by the Prophet *Joel*; *And it shall come to pass in the last days (saith God) I will pour of my Spirit upon all Flesh; and your Sons and your Daughters shall prophesie; and your Young Men shall see Visions, and your Old Men shall dream Dreams; and on my Servants, and on my Handmaidens, I will pour out in those days of my Spirit, and they shall prophesie.* Luke 24, 47, 49. Acts 2. 16, 17, 18.

So the Disciples of Christ preached other Doctrine then the Sprinklers of Infants, and the pretending Baptizers of this Age preach, for they cannot endure to hear of the Spirit of God being

poured out upon all Flesh, but they mock at the Movings of the Spirit of God in his Servants and Handmaidens, as if there were no such thing now; which sheweth that they are not endued with Power from on High, and so they are short of *John* the *Baptist*, who was sent of God, and said, *A man can receive nothing, except it be given him from Heaven*, John 3. 27.

John 1. 6, 7.

And so, they having no Authority from God, but only from Men, take upon them to sprinkle Infants after the Ordinances of Men, and call it Baptism, having a ridiculous Custom of using Godfathers, and Godmothers, as they call them, and another of signing Infants in the Forehead with the Sign of the Cross, some using Oyl, Spittle, Salt, and other silly Ceremonies, having nothing at all in the Holy Scriptures to warrant such things, being invented in the Apostasy, in the deceitful Wisdom of the Antichristian Spirit, that hath prevailed, and drawn from the Simplicity of true Christianity, into the love of outward Signs, which are Antichristian.

Another Argument, for their Custom of Sprinkling Infants, is, the Words that Christ spake, saying, *Suffer little Children to come unto me, and forbid them not*,

not, for such is the Kingdom of God; and whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein. Mark. 10. 14, 15.

Now they who sprinkle Infants, bring them to Water, which Christ commanded not; but do they bring them to Christ? Nay, do they not rather keep them from him? teaching them to kneel down, and ask Blessing of them called their Godfathers and Godmothers, and teaching them to say, that by or in Baptism in their Infancy, they are made Members of Christ, and Children of God, and Inheritors of the Kingdom of Heaven; and so do they not train them up after the Traditions of Men, after the Rudiments of the World, and not after Christ?

See p. 142.

And do not many, called *Christians*, and *Protestants*, in their Profession of Religion, compel their Children to these things, in their Childhood? Is it not Blasphemy and Idolatry thus to teach, and practise? and whether such things be bringing Children to Christ, or keeping them from him, and from his Light, and Grace, and the Manifestation of his Spirit (wherewith every one ought to profit) let the honest, single hearted judge.

And concerning the Saying of Christ, that, *Whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein*: That is no proof of the need of Water, for true Christians are Children of the Light, and are born of the Incorruptible Word of God, which liveth, and abideth for ever; and such (though they be Men in outward Stature, yet) are as little Children; being little and low in their own esteem.

1 Pet. 1. 23.

John 3. 5.

For Christ said, *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*: (And this some alledge for proof of their Infants Baptism, though neither Infant nor outward Water be mentioned, for a Man is not an Infant) and here Christ speaketh of the Spiritual Water (which washeth the inside unto Regeneration, or the New Birth) which springeth out of the Fountain opened to the House of *David*, and to the Inhabitants of *Jerusalem*, for Sin and for Uncleanness, which also purgeth from Idolatry and false Prophecy; as was prophesied.

Zech. 13.

Isa. 55. 1.

And to these Waters, every one that thirsteth, may come, and buy without Money, and without Price: (So they need not give Money to be sprinkled.)

John 7. 37, 38. And Christ saith, *If any man thirst, let him come unto me and drink; and he that believeth*

believeth on me, out of his Belly shall flow Rivers of Living Water; And saith he, *I will give unto him that is athirst, of the Fountain of the Water of Life freely, and he that drinketh of the Water that I shall give him, it shall be in him a Well of Water springing up unto Eternal Life.* Rev. 21.6. Joh. 4.14.

So it is this Spiritual Water that inwardly washeth and regenerateth unto Eternal Life, without the washing whereof none can enter into the Kingdom of God; and they that are born of this Water and of the Spirit, they are Children of the Light, and of the Kingdom of God, and they are truly as little Children in the receiving of his Kingdom, though they be outwardly Men of Stature.

And the Apostle *John* writing to the Christians, calleth them Little Children, saying, *If we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin*: (Here is a cleansing beyond the Priest's sprinkling of Infants) and saith he, *My little Children, these things write I unto you, that ye sin not*: And again, *The Darkness is past, and the true Light now shineth, he that saith he is in the Light, and hateth his Brother, is in Darkness even until now; he that loveth his Brother, abideth* 1 Joh. 1.7. 1 Joh. 2.1.

1 John 2, 8, 9, 10, 11, 12. *in the Light, and there is none occasion of stumbling in him; but he that hateth his Brother, is in Darkness, and walketh in Darkness, and knoweth not whither he goeth, because that Darkness hath blinded his Eyes. I write unto you, little Children, because your Sins are forgiven you for his Names sake.* And again, he writeth, *Little Children, it is the last Time, and as ye have heard that Antichrist shall come, even now there are many Antichrists: But* (saith he) *ye have an Unction from the Holy One, and ye know all things* (those were intelligent little Children.) Again he saith, *Now little Children, abide in him*: And again, *Little Children, let no man deceive you, he that doth Righteousness, is righteous, even as he is righteous:* 1 John 3. 7 8, 9, 10, 18. *he that committeth Sin, is of the Devil; for the Devil sinneth from the beginning: for this purpose was the Son of God manifested, that he might destroy the Works of the Devil: whosoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot sin, because he is born of God: In this the Children of God are manifest, and the Children of the Devil: whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother:* And again, *My little Children, let us not love in Word, neither in Tongue, but in Deed, and in Truth:* And again, *Ye are of God little Children, and have overcome*; and saith he, *Hereby know*

1 John 2, 18, 20, 28.

ye

we that we are in him, and he in us, because he hath given us of his Spirit: And again, *Little Children, keep your ſelves from Idols.* 1 John 4, 12. 1 John 5, 21.

So it appeareth, that the Children of the Light, the Children of God, who had received and believed in the Word of Faith in the Heart, which the Apoſtles preached, the Word of the Kingdom of God, and were born of it, they were frequently called little Children; therefore that ſaying (to wit, *Whoſoever ſhall not receive the Kingdom of God as a little Child, he ſhall not enter therein*) maketh nothing for the Doctrine of the Prieſts Infant Baptiſm, neither is it any warrant for the ſame.

And let every one that readeth this, take diligent notice of what is here before quoted, which the Apoſtle *John* wrote to them which he called little Children, and ſeriouſly examine themſelves whether they be ſuch little Children, and whether their Teachers teach ſuch, or the ſame Doctrine, either to Children or others, and if they perceive any difference, it is good for them weightily to conſider it. For the ſingle Eye can ſee plainly that it is becauſe People have neglected the Subſtance, that they have idolized the Shadow;

and being by their ſubtil Enemy deceived, and drawn from obedience to the Light of Chriſt in their own Hearts and Conſciences, they are become dark and vain in their Imaginations, and walk in Darkneſs, and know not whither they go; or elſe they could not ſurely for ſhame talk of Godfathers and Godmothers, and of Men making Infants Children of God, and Members of Chriſt, and Inheritors of the Kingdom of Heaven, and yet profeſs the Scriptures to be their Rule, which mention no ſuch thing.

See p. 142.

And whereas ſome may ſay, That outward Water Baptiſm is a Sacrament, wherein there is an outward viſible Sign of an inward Spiritual Grace, and if it do Children no good, (ſay they) it can do them no hurt. It is granted, that whilſt they are not capable of underſtanding, it can neither do them hurt nor good; but when they come to be taught a Lye, that is, to believe that by Baptiſm in their Infancy they were made Chriſtians, and Members of Chriſt, that doth them much hurt, as I have in my own particular experienced; for becauſe of ſuch teachings, when I was young, I was ready to conclude my ſelf to be a Chriſtian, and a Child of God, whenas the Grace of God in my own Heart (which they told me

me my Baptism was a sign of) testified plainly to me, that it was not so with me, and that my condition was very dangerous, and yet I then should have thought my self highly affronted, if any Man had told me so.

And so I know by experience, that my being taught to believe and depend upon the outward visible Sign, made me to neglect the Teachings of the inward spiritual Grace of God in my own Heart and Conscience; and made me more secure and careless of my Duty towards God, in not answering the requirings and teachings of his Grace, in order that I might be prepared to render an account to God of his Talent which he had given me; and so I saw perfectly (before I left them) that my Teachers had deceived me, as it was formerly, the Leaders of the People caused them to err, and they that were led of them, were destroyed. Isa. 9. 16.

It is recorded, that *Claudius Espontius*, a Popish Bishop at a Council at *Pysoy* in *France*, in the Year 1500, ordained that Infants Baptism should be received by Tradition, because it could not be proved as a Command from the Scriptures; and yet many that profess Reformation from *Popery*, and profess the Scriptures to be their Rule, are contending for it, and practising it, to get Money by; having

having no warrant from God, nor the Scriptures of Truth for it, nor any Example, but Popiſh Tradition; and ſuch are certainly Deceivers, and deceived.

But ſome may think that outward Water Baptiſm is a Seal of Chriſtianity, and therefore to be uſed, becauſe in ſome Caſes, and to ſome People it was uſed by the Apoſtles, among the Primitive Chriſtians, as they can read:

As to its being a Seal of Chriſtianity; if it were a Seal to one, it is likewiſe ſo to others that have it, and ſo a Seal to them all; but no outward Sign is needful to be a Seal to true Chriſtianity, for it is Inward and Spiritual, and therefore cannot be known by any outward Seal, neither doth it admit of the impreſſion of any ſuch outward Seal, for true Chriſtians are ſealed by the Holy Spirit of God to the Day of Redemption, and ſo they need no outward Seal; for if an outward ſeal would do, many would get that upon their own terms; and ſo many get outward Baptiſm for Money, which pleaſeth the Prieſts well, though it profiteth nothing to the buyer of it: But it is the true, inward, Spiritual Baptiſm of Chriſt that is the true Seal wherewith all true Chriſtians are ſealed to the Day of Redemption, by the Spirit of God.

Eph. 4.30.

And

And although it is said, that *Abraham* received the Sign of Circumcision, a Seal of the Righteousness of Faith which he had, yet being uncircumcised, (yet it was) that he might be the Father of all them that believe, though they be not circumcised; whereby it is plain, that true Christians, who are of the Faith of *Abraham*, (who saw the Day of Christ) may truly be called Children of *Abraham*, though they have not the Sign, nor Seal of Circumcision outwardly; but they who were naturally the Children of *Abraham*, and were not in the Faith of *Abraham*, that would not avail them. Rom. 4. 11, to 17. Mat. 3. 9.

And although Circumcision of Infants was commanded by the Law of *Moses*, (which Law of Ceremonies and Types, was abolished by the offering up of Christ the Substance, the Antitype, who is the end of the Law for Righteousness, to every one that believeth; read the 8th, 9th, and 10th Chapters of the *Hebrews*;) yet concerning Circumcision (which was a cutting off the Foreskin of the Flesh, and typified the Substantial Spiritual Circumcision by Christ, and the cutting off the foreskin of the Heart, which thing true Christians witness) *Paul* the Apostle of Christ said, *Circumcision is nothing, nor Uncircumcision is nothing, but the keeping the Commandments* Rom. 10. 4. Rom. 2. 29. 1 Cor. 7. 19.

ments of God; and also, in Christ Jesus, neither Circumcision availeth any thing, nor
Gal. 5. 6. *Uncircumcision, but Faith which worketh by*
Gal. 6. 15. *Love —— or a New Creature.*

And so though some alledge, that outward Water Baptism was instituted in the stead of outward Circumcision, yet there is no proof for it, neither doth the Apostle mention any such thing; but saith, that Faith that worketh by Love, and the keeping of the Commandments of God, and being a New Creature availeth, but not Circumsion.

Also, to the *Colossians* he writeth thus, to wit, *In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, buried with him in Baptism, wherein also you are risen with him, through the Faith of the operation of God, who hath raised him from the Dead*: And he saith to them of Christ's *Blotting out the Hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross*; and saith he to them, *Wherefore if ye be dead with Christ from the Rudiments* (* or *Elements*) *of the World, why as though living in the World, are ye subject to Ordinances? or* (as some translate) *burdened with Traditions; touch not,*

*See Margined Bibles.

not, taſte not, handle not; which are all to periſh with the uſing, after the Commandments and Doctrines of Men, Col. 2. 11, 12, 14, 20, 21, 22.

Thus it is very plain, that the Apoſtle here writeth of the Spiritual Circumſion of Chriſt, and of his Spiritual Baptiſm through the Faith of the operation, or working, of God; and was far from preaching up ſuch outward Ordinances, declaring that they were againſt them, and contrary to them, who were true Chriſtians, and he had them not to touch, taſte, nor handle ſuch things; ſaying they were all to periſh with the uſing after the Commandments and Doctrines of Men: And ſo now the Commanders and Teachers of their Ordinance of Water-Baptiſm (as alſo of their other Ordinances and Traditions) ſome of them command and teach it after one way, and others after other ways, and yet all profeſs the Scriptures to be their Rule, and therefore ſome of them are erred from the direction of their Rule; yea, are they not all erred from their profeſſed Rule? for the Scriptures plainly teſtifie againſt ſuch Ordinances and Traditions, as being contrary to true Chriſtians.

But theſe Baptizers for Money are ſo far erred from the Light and Grace of

of Christ in themselves (which the Scriptures testifie of) and now are so darkned by the dark, deceitful Anti-christian Spirit, that they alledge the foresaid 11th and 12th. Verses of the second Chapter to the *Colossians*, to be their proof for the Institution of Water Baptism in the room of Circumcision; whenas the said Verses themselves, and the remainder of the Chapter plainly sheweth otherwise, as is before rehearsed, even the 20th, 21st, and 22d, Verses of it.

And the Apostle *Peter* intimateth, that the Salvation of *Noah* and his Family in the Ark by, or in Water, was a Type or Figure of Baptism inwardly, saying, *The Antitype whereunto, even Baptism doth now save us, (not the putting away of the filth of the Flesh, but the answer of a good Conscience towards God) by the Resurrection of Jesus Christ:* The common Translation hath it thus, *The like Figure whereunto, even Baptism*; but the Word in the Greek is ἀντίτυπον that is, the thing figured, or typified, or signified, or the Antitype: So here is a great difference between the common Translation, which saith, *The like Figure*; and what it should be, that is, *the thing figured:* And it is plain, that the Baptism here spoken of, was more than a Figure, being the Substantial Spiritual

1 Pet. 3. 20, 21.

Baptism

Baptiſm of Chriſt, *which* (ſaid *Peter*) *ſaveth us by the Reſurrection of Jeſus Chriſt*: and *Paul* writing to the *Coloſſians*, ſaid of it, *Wherein alſo ye are riſen with him, through the operation of God:* So it is clear, that the Apoſtles meant the one, true, inward and ſpiritual Baptiſm of Chriſt, which all true Chriſtians are to witneſs. Col. 2. 12.

And ſo according to the Scriptures, there is as much Reaſon for them that uſe Water Baptiſm, to ſay that it was inſtituted inſtead of the ſaving by the Water of the Flood in the days of *Noah*, as that it was inſtituted in the room or ſtead of Circumciſion; for the Scriptures mention that to be a Type of Baptiſm, but not Circumciſion; and we read not that the Apoſtles preached up one outward Ordinance in the room of any other.

But the Baptiſm of *John*, with Water unto Repentance, did plainly, by a Figure or Sign, ſhew or typifie the Spiritual Baptiſm of Chriſt to weak Capacities, and to them who were unacquainted with his Spiritual Waſhing and Cleanſing, by his Blood, which cleanſeth them that walk in the Light, as he is in the Light, from all Sin; and the Apoſtle *Paul* writing to the *Corinthians*, and ſpeaking of Thieves, Covetous, 1 John 1. 7.

1 Cor. 6. 11. tous, Drunkards, Revilers, and such others as shall not inherit the Kingdom of God (as true Christians do) writes thus, to wit, *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

1 Cor. 1. 14, 15, 16, 17, 18. And said *Paul* to them, *I thank God that I Baptized none of you, but* Crispus *and* Gaius, *lest any should say that I had baptized in my own Name, and I Baptized also The Houshold of* Shephanas, *besides I know not whether I baptized any other; for Christ sent me not to Baptize, but to Preach the Gospel:* So the Apostle *Paul* declared that he was not sent to Baptize, but to Preach the Gospel, *which* (saith he) *is the Power of God*; And if the Apostle *Paul* was not sent to Baptize; how, and by whom, are the Baptizers, Dippers and Sprinklers of this Age sent?

1 Cor. 11. 2 Cor. 12. 11. Rom. 1. 16. For he told the said *Corinthians*, that he supposed himself not a whit behind the very chiefest Apostles; and said, *In nothing am I behind the very chiefest Apostles*; and he being sent, not to Baptize, but to Preach the Gospel, the Power of God to Salvation, and that where Christ was not named, lest he should build upon another man's Foundation, being a Minister of Jesus Christ to the *Gentiles*, who from *Jerusalem* round

Rom. 15. 15. to 24.

round about unto *Illyricum* fully preached the Gospel; so that no doubt, if the true Apostles of Christ had esteemed outward Baptism of necessity to Salvation, then *Paul* (who was in nothing behind the very chiefest of them) might have been sent to Baptize, as well as to Preach.

And the Message of *Paul* was, to open the Eyes of People, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they might receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith in Christ; and it was agreeable to the Message which the other Apostles had to declare, *That God is Light, and in him is no Darkness at all.* And many received *Paul's* Message, and believed in the Light, the Word of Faith nigh in the Mouth and in the Heart, which he and the other Apostles preached; and so became Children of the Light, and were born of the Incorruptible Word, and knew the One Baptism which he preached of, wherewith Christ sanctifieth and cleanseth his Church by the washing of Water in the Word, as it is in the Greek, ἐν ῥήματι that is *in the Word*, which implieth a Spiritual Washing or Cleansing; though some translate it *by the Word*.

Acts 26. 17, 18.

1 John 1. 5.

Eph. 5. 8. 1 Pet. 1. 23. Eph. 4. 5. Eph. 5. 26.

1 Cor. 12. 13. And *Paul* said, *By one Spirit we are all baptized into one Body, whether we be* Jews *or* Gentiles, *whether we be Bond or Free, and have been all made to drink into one* Gal. 3. 26, 27, 28. *Spirit, and also, as many of you as have been baptized into Christ, have put on Christ*: And again, *So many of us as were baptized into Jesus Christ, were baptized into his Death; that like as Christ was raised from the Dead, by the Glory of the* Rom. 6. 3, 4. *Father, even so we also should walk in Newness of Life.*

So by all these Sayings, it is plain, and evident, that *Paul*, and the true Apostles preached up the One, Spiritual Baptism of Christ, which only renders men true Christians, Children of God, and Members of Christ, although they did sometimes comply with the weakness of some concerning outward Baptism, to gain them to the Truth, and to instruct them in the Mystery of Godliness, and 1 Cor. 9. 20, 21, 22. in the Knowledge of the Spiritual Bap- Acts 16. 3. tism of Christ; and so *Paul* declared, saying, *To the weak became I as weak, that I might gain the Weak*, &c. and therefore he circumcised *Timothy*; and so if any pretend to follow the Example of the Apostles, in baptizing with outward Water, they may as well, by the same pretence, use Circumcision also: And *Paul* also complied to purifie himself

according

according to the Law of *Moses*, for the sakes of many of the *Jews* that believed, but were zealous of the Law, *Acts* 21. 20, to 27. And so the pretending Baptizers, with as much warrant, may imitate the Apostle in Purification according to the Law of *Moses*, as well as in Baptism.

But although *Paul*, in Christian liberty, did such things in compliance with them that were weak in the Faith, (in order to bring them out of their many Ceremonies, rather than keep them in them) yet he could not do so for fear of Persecution, he would not be compelled to such things, neither do them for the gain of Money, nor the like; for writing to the *Galatians*, he saith, *As many as desire to make a Fair shew in the Flesh they constrain you to be circumcised, only lest they should suffer Persecution for the Cross of Christ*; *and* (saith he) *I Brethren, if I yet preach Circumcision, why do I yet suffer Persecution? then is the offence of the Cross ceased.* Gal. 6.12. Gal. 5.11.

So it seemeth that some professing Christianity (who were not obedient to the Light of Christ in their own Hearts, which teacheth to bear his Cross patiently) preached up Circumcision, lest they should have suffered Persecution, and yet such desired to make a fair shew in

the Flesh; but the true Ministers of Christ did not so, for (notwithstanding the Threats of Men, and the consequence of Persecution) in the Faith of the Power of God, and in the love and obedience of the Light of Christ in their Hearts, they preached Liberty from all such burdensome things, and in his Name and Authority preached his Cross Boldly; and declared that such as preached otherwise, were false and Antichristian.

And do not many, desiring to make a fair shew (of Christianity) in the Flesh, now preach up Water-Baptism, and that of Infants, with other such Ceremonies, for fear of Persecution, or for Money, and their own carnal ends, not having any authority from Christ, or his Apostles for such things?

Therefore let all beware of such false Prophets and Deceivers, as Christ himself forewarned of, saying, *Many shall come in my Name, saying, I am Christ, and shall deceive many*; and said he, *If any man say unto you, Lo here is Christ, or there; believe it not, for* (said he) *there shall arise false Christs, and false Prophets; and shall shew great Signs and Wonders, in so much that* (if it were possible) *they shall deceive the very Elect.*

Mat. 7. 15, to 21. Mat. 24. 23, 24. Luke 21. 8.

And so now there are many come in the Name of Christ, and they all say

that

that he is Christ, as he foretold; so they profess him in Words; and so deceive many; saying also, *Lo here is Christ*, (in this Profession, Ceremony, or Sign) and *Lo there is Christ*, (in that Observation, Ordinance, or Tradition) but they that believe in his true Light, the Manifestation of his Spirit in their Hearts, which he said, *should reprove the World of Sin*, &c. they do not believe them; and though they shew great Signs, as of Baptism, and the like; yet the Children of Light see them, and by their Signs and by their Fruits, know them to be the Deceivers that Christ foretold of; and though they shew great Wonders, and the World wonder after them; yet true Christians cannot be deceived by them, knowing them to be influenced by the Power of the Man of Sin in their Hearts, whose coming is after the working of Satan, with all Power, and Signs, and Lying Wonders. John 16. 8. Mat. 7. 16.

And now it is good for all to beware that they truly examine themselves in the Light of Christ Jesus in their Hearts, whether they be really the Children of God, yea, or nay; and they may certainly know, for *he that is of God, hath the Witness in himself* God giveth to his Children to know that he is their Father, and that they are his Children; but the Man of Sin, he would not that Rom. 8. 16. 1 John 5. 10.

his Children should know who is their Father, for he being deceitful, perswadeth them (as far as he can) that they are the Children of God; but the Manifestation of the Spirit of God, the Light (during the Day of their Visitation) in their Hearts reproveth them of their Sins, and often sheweth, and testifyeth in them, unto them, the Contrary, to wit, that they are not Children of God,

Rom. 8. 9. 2 Cor. 3. 6. And so let all inwardly examine themselves truly, whether or no they be Members of Christ, being baptized by his One Spirit into his One Body, for if any man have not the Spirit of Christ, he is none of his, and it is his quickning Spirit that giveth Life to all his Members, and maketh them sensible in what state and condition they are.

And so let none be satisfied with being told that in their Infancy, or any time else, in their Baptism with outward Water, they were made Members of Christ, and Children of God, &c. For that will not stand them in any stead, when they must give an account to God of their improvement of the Talent which he hath given them to profit withal; and let none presume to teach Children or others, that they were in outward Baptism made Members,

bers, of Christ, or Children of God; lest the Blood of such be required at their Teachers Hand, and so both the Teacher and the taught perish.

For *John* the *Baptist*, speaking of Christ, said, *He must increase, but I must decrease*, intimating, that his Baptism was to give place to the Spiritual Baptism of Christ with his Spirit and Fire; and *John* said, *His fan is in his Hand, and he will thor wly purge his Floor, and gather the Wheat into his Garner, but he will burn the Chaff with unquenchable Fire*; and this all ought to take notice of, for this Baptism of Christ is of absolute necessity to Salvation; of which, that all might come to be partakers, the Light, the Manifestation of the Spirit of Christ, hath appeared in the Hearts of all, and is given to every man to profit withal, to which *John* (who was sent to beare witness of the true Light) bare Testimony, saying, *All flesh shall see the Salvation of God*; and also *Simeon*; saying; as to the Lord, *Mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People; a Light to lighten the* Gentiles, *and the glory of thy People* Israel.

John 3.30.

John 1. 8. Luk. 3. 6.

Luk 2. 30, 31, 32.

And seeing that the Salvation of God prepared before the face of all People; is Christ; Oh! Let all (who would enjoy the Salvation of God) come to this Light, which reproveth for all Sin in every Heart

and Conſcience, that by believing therein, and bringing there Deeds to it into true Examination; they may, through the judgment thereof, know the true Spiritual Baptiſm of Chriſt, in their Hearts, Souls, and Conſciences, where they may come to know him to be in them, unto them, as a Refiners Fire, and as Fullers Soape that will purge away all the Droſs, and waſh away every Spot and Stain, as they abide faithful, and continue freely given up withal their Hearts to abide the burning of this Fire, and the ſcowring with this Soape; and ſo they may know the waſhing with pure Water, and come to have their Hearts ſprinckled from an evil Conſcience, and may know a drawing near unto God with a true Heart in full aſſurance of Faith, and ſo they may witneſs in themſelves a Cleanſing, and Salvation from Sin by the Blood of Chriſt Jeſus, and his inward Spiritual Baptiſm, or waſhing; And this advice was given by the Prophet in dayes ago, who ſaid; *O Jeruſalem, waſh thy Heart from Wickedneſs that thou mayſt be ſaved; how long ſhall vain Thoughts lodge within thee: Jer.* 4. 14. read *Iſaiah* 1. 16. to 21.

And let none deſpiſe the day of ſmall things, the ſmall appearance of the Light in themſelves; (though it be unto them but as little as a grain of Muſtardſeed) but rather like the man that was born blind

Luk. 13. 18.

Blind (who could not see the Light which shone round about him) whose Eyes Christ opened; which, when he had anointed with the Clay made with his own Spittle, he bad him to go and wash in the Pool of *Siloam*, which by interpretation signifieth *sent*; and he went and washed, and came seeing: and so let all receive the anoinring of Christ Spiritually, and wash in that which is sent of God into their Hearts, that so the Eyes of their Minds, and Understandings may be opened, and God will open their Hearts (like *Lydia's* formerly) to attend to, and understand the things of God, which concern their Salvations, and perpetual Peace. And such may truly say, who have the Eyes of their Minds so opened, as the man who had his outward Eyes opened, who said, *One thing I know, that whereas I was Blind, now I see*; and such have great cause to rejoyce, whose Eyes the Lord hath opened to see his Light and his Salvation inwardly, for as it is a grievous and dangerous thing for a Man, that should walk, to be outwardly Blind; so it is far more dangerous for a man (who ought to walk in the Spiritual Way of God) to be spiritually and inwardly Blind; and so is it so much the more joyful to receive spiritual Sight inwardly. John 9. 1. and 2 to 9. John 9. 25.

And though men be never so wise, and know never so much, understand all Languages

Languages, and in their Memories can retain all the Scriptures, and can comprehend things wonderfully in their Understandings; yet, if their Minds be not turned inward to the true Light of Christ in their own Hearts (which lighteth every man that cometh into the World) so as to believe in the Sufficiency of it; they are in Spiritual Blindness; for *God hath made Foolish the Wisdom of this World; and hath chosen the foolish things of the World to confound the wise, and God hath chosen the weak things of the World to confound the things that are mighty; and base things of the World, and things which are despised, hath God chosen; yea, and things that are not, to bring to nought things that are: That no Flesh should glory in his Presence*, 1 Cor. 1. 20, 27, 28, 29.

For it is very plain, that Men of the greatest Wit, Learning, Arts, and Parts, often are like the Rebellions that were formerly, who refused the Waters of *Shiloah*, or *Siloam*, which signifieth by interpretation, *sent*, or *sending* (by washing wherein the Man received his Sight) which Waters go softly; and they rejoyced in *Rezin* (which signifieth a Post-Messenger) and in *Pekah* the Son of *Remalia*, (which signifieth the Openings of one cast away from the Lord) therefore the Lord would bring upon them, the Waters of the River strong and many, even the King of *Assyria*, that should overflow,

flow, and go over them: *Isa.* 8. 6, 7, 8.

Even so, all those (be they never so wise or learned) that refuse the Light of Christ, and are disobedient and unfaithful to it, and will not by it be restrained from their evil ways, though it reprove them in their Hearts, nor will not be washed from their Filthiness, by that which God hath sent for that end and purpose; but rejoyce in Postmessengers, and in the Openings of such as are as cast away from the Lord by reason of disobedience (who for their own Carnal ends, will use all their endeavours to retain them in their Ways, Ordinances, Ceremonies, and Preachings) certainly the Lord will bring upon such the Waters of Confusion, strong, and many, which shall overflow them more, and more, until they be overwhelmed.

And so in the pure Love of God that thinketh no Evil is this written, that all who come to hear or read the same may be warned to examine themselves in the Light of Christ Jesus in their Hearts and Consciences, whether they be truly the Children of God, yea, or nay; and whether or no the Light or Manifestation of the Spirit of Christ bear witness with their Spirits that they are Children of God, and Members of Christ, by being truly baptized by his Spirit with his inward Spiritual Baptism into his One Body; for he or she that doth not in some measure witness this inwardly, is yet

short

short of the state of a true Christian, and consequently is no true Child of God, nor Member of Christ, nor yet in a state of Salvation by Christ, and so never the better (for being sprinkled, dipped, or washed with outward Water) as in the sight of God.

Mat. 7. 21. For Christ said, *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven:* And John 3. 16. Luk. 2. 30, 31, 32. John 1. 9. the Will of God is not that any should perish, but that all might come to Repentance, and enjoy his Eternal Salvation, which he hath prepared before the face of all People, a true Light that lighteth every man; and he commandeth all to hear his beloved Son, who saith, *Believe in the Light, that ye may be the Children of the Light, which is the Word of the Kingdom of God, which is within, and is sown in the Hearts of all*; yea, even those that are compared to the Ground by the Way-side, who (though they hear it) yet understand it not, but the wicked One cometh and catcheth away that which was sown in their Hearts: And so whoever thou art that readest this, beware lest this be thy condition, for then Wo and Misery must be thy portion for ever; but thy fading and deluding Pleasures will soon be past. Luke 17. 21. Mat. 13. 1, to 23.

And therefore if there be any tender Desires

Desires in thy Heart after God, and after the enjoyment of his Heavenly Kingdom; oh, then first seek his Kingdom and the Righteousness of it, and that thou mayest find it, hearken to the Word of his Kingdom, which is the Light, that reproveth for Sin in thy own Heart and Conscience, and obey thou the Reproofs of its Instruction, for that is the Way of Life, and walk thou therein; and so as thou continuest faithful in the obedience of it, it will teach thee to deny thy self of Sin more and more, (which all that teach for Money cannot do) and it will teach also to take up thy daily Cross to thy own Lusts; and to follow Christ in the Regeneration, or New Birth, and so thou mayest come inwardly to know the true Spiritual Baptism of Christ with his Spiritual Fire, and Fan, and Water, to burn up Sin, root and branch in thee; and to blow away all Lightness, and Vanity; and to wash thee inwardly from sin which hath defiled thee; and so thou mayst know a walking as a Child of the Light, in newness of Life, and enjoy the Salvation of God.

Prov. 6. 23 Prov. 10. 17. Luk. 9. 23. John 8. 12. Rev. 14. 4.

For it is plain; that true Christians, are truly baptized with the inward and spiritual Baptism of Christ, and are Children of God who is Light, through believing in the Light of Christ in their Hearts, and the Spirit of God beareth witness with their Spirits, that they are the Children of God;

1 Thess. 5. John 12. 35, 36, 46.

and

Rom. 8. 16, 17. and Heirs of God, and Joint Heirs with Christ; and they are led of his Spirit, and walk in his Light; and they are also members of Christ, being baptized by his one Spirit into his one Body; and they are also Inheritours of the Kingdom of Heaven, by the obedience of Faith in the Word of his Kingdom in their Hearts.

Rom. 8. 14. 1 Cor. 12. 13. Luk. 12. 32.

And I know by certain experience that though I was, in my Childhood and Youth, told by my Parents, and others, that I was baptized in my Infancy, and that such were my Godfathers, and such a one was my Godmother (of whom I was taught Idolatrously to ask Blessing) and also was taught (according to their Catechism) that in that Baptism I was made a Member of Christ, and a Child of God, and an Inheritour of the Kingdom of Heaven; and I was so trained up in my Youth by my Parents (yet in a somewhat moderate manner) and being held in this implicite Faith, (by yielding to the power of Darkness) I was prevailed upon to stand as a Godfather (as they term it) to three Children which were sprinkled with Water.

See p. 115. 120.

Yet ever when I took a serious view of my own condition, by the Light of Christ Jesus in my own Heart (though I knew not then what it was) I plainly saw that I was not in such a condition as I heard the Preachers Preach of, and I my self could read of, that the Children of God were in;

for

for the Light and Manifestation of the Spirit of Christ, instead of bearing witness with my Spirit that I was a Child of God, it bore witness in my Heart and Conscience against my Sins, and reproved me for them, and so witnessed with my Spirit and Conscience that I was not a Child of God though no Man was my Accuser: And so it shewed me how unclean I was (as the Preachers used to confess in their Prayers) even full of Bruises, and Wounds and putrifying Sores inwardly, as from the Crown of the Head to the Soles of my Feet, and therefore unlike a Child of God, or a Member of Christ, and unfit to be an Inheritour of the Kingdom of Heaven, which no unclean thing can enter.

And blessed be the Day wherein I first received the reproof of the Light in the Love of it, for there had been a time wherein I had slighted its Reproofs; and when it troubled me in my Heart and Conscience for my Sins, then I sometimes gat amongst such as are called merry Company to put the trouble away; but well was it for me that the reproof pursued me, until I inwardly received it in its love; and then in some little time I saw Sin to be exceeding sinful, yea and loathsom too; and I became weary of it; and could no longer delight in folly and vanity (where Sin ever dwelleth), no more than a man can delight to see others to laugh at him for his being outwardly full of grievous Wounds, and Bruises,

Bruises, and putrifying loathsom Sores; as I was inwardly.

And so my greatest need and desire was to be inwardly healed, (for I saw I was unlike to heal others, or to assist to make them Children of God, being in that forlorn condition) for I saw my self to be in extream need of an able Physician; and therefore I consulted them that had been my Teachers, who pretended to be Divines, and spiritual Physicians (having great need of such a one) and they told me that my distemper could not be cured on this side the Grave, and said it was not to be expected that any Soul of Man can be cleansed from Sin and from the contagion of it, and have the grievous Wounds and Bruises and loathsome Sores that Sin hath made all over it, to be cured, till its Body dye.

And when I had considered their dismal Opinion (for they could not tell me where my Soul could certainly be cleansed or cured after the death of my Body, but judged it could not be before) then I perceived they were all like *Job*'s Visitants, when he was afflicted outwardly as I was inwardly, to whom he said; ye are all Physicians of no value; and speaking of God, he said, though he slay me, yet will I trust in him; and he also shall be my Salvation; for an Hypocrite shall not come before him; and so *Job* had a confidence and faith in God that he would save him; and whatever became of any he would trust in God.

Job. 13. 4, 15, 16

And

And I then had a little Grain of the Faith in which *Job* was, that God would cleanse me, and heal me, if I continued Faithful unto him, and would be my Salvation; and therefore though my said Teachers, and pretending Physicians, offered me (then not questioning their Pay, if I would Buy) more of their Physick and Salve, yet I durst Buy no more of them; but refused both their Physick and Merchandize, knowing it to be certainly of a pernicious quality, and that it would but cast me into a Spiritual Lethargy, and so stupifie my Senses, that I should not be sensible of my dangerous condition; for while I bought of it (before-time) I knew it was apt to make me so; but though I left Trading with them then, which is now some Years since, and had paid formerly as freely and duly as other their Customers, and owed them nothing; and since that time never bought, nor offered to Buy any more such Physick, *&c.* yet Men have Yearly made spoil of my Goods, pretending they want Pay of me for their Physick, which I would not have taken upon their Gift; for I have met with a far better Physician, who can Cure all manner of Diseases; (and therefore I will deal with them, and their Physick no more) and this is a Physician of Value, who can, and is willing to Cure all manner of inward Diseases, of the Souls of those, who with all their Hearts commit themselves to him and his Heavenly Orderings; and neither requireth nor plundereth for Tythes,

nor other Wages, for his Excellent Cure, when fully performed.

But these Men that pretend to be Spiritual Physicians, though they confess themselves to be all overspread with the Contagion and Leprosie of Sin, and believe that they, and all People must be so whilst their Bodies live; for their Preaching and Confessing is to that effect; and so they are not like to Cure others of it; though they hold their Trade of advising People against Sin, that brings this Contagion and Leprosie upon them, and others might as needfully advise the Pretended Physicians, for they themselves know not how to be rid of their Leprosie; yet these Pretenders claim, and rob, and make havock of Peoples Goods, and cast them into Prison, for Tythes and Wages for their Advice, and pay for their unprofitable Physick, though People have not had it, nor would have, neither Buy any of their deadly Physick.

And so they are worse than *Gehazi*, who when his Master *Elisha* would receive nothing (though freely offered) for the Cure of the Leprosie of *Naaman* the *Syrian*, being thro' *Elisha*'s Advice, by dipping himself Seven
2 Kings 5. times in *Jordan*, fully performed; yet this *Gehazi* (being Covetous) ran after *Naaman*, and took somewhat of that he offered to *Elisha*; which was given to *Gehazi* very freely; and yet *Elisha* (by the Manifestation of the Spirit of God) knowing what he had done, said to his Servant *Gehazi*, *The*

Leproſie therefore of Naaman *ſhall cleave unto thee, and unto thy Seed for ever; and he went out from his preſence, a Leper as white as Snow.*

And now theſe Pretenders to be Spiritual Phyſicians, (though the Cure never be performed, nor can be by their Directions and though People have nothing of Advice or Phyſick from them) they are like *Gehazi*, and ſo of his Seed ſpiritually, for Gifts and Rewards, yea, and more, for Tythes and Wages for their Advice or Phyſick, and take it by force, and ſo worſe than their Father *Gehazi*; and ſo the Leproſie of *Naaman*, which clave unto *Gehazi*, and unto his Seed, cleaveth unto theſe Pretenders, being ſpiritually of *Gehazi* his Seed; and ſo they are all ſpiritually Lepers (as indeed they know it, and confeſs themſelves to be ſpiritually Leprous, being ſenſible of it by the Light in their own Hearts, which they hate, becauſe it reproveth for their unrighteous Doings; and the Children of the Light ſee their Leproſie, which cleaveth to them ſpiritually, to be even as white as Snow, ſo plain to be ſeen.

But the Light of Chriſt Jeſus, which reproveth for Sin in the Hearts, and in the Conſciences of People (though it may be deſpiſed, and rejected; as *Naaman* deſpiſed *Jordan* before he tryed it) as in the Love of it any receiveth it, and with a true Heart obeyeth it, it will direct ſuch a one to the ſpiritual *Jordan*, which is by Interpretation, 2 Kings 5. 11, 12.

the River of Judgment, which is inwardly to be known, where Christ Baptizeth with his Holy Spirit, and washeth away the Contagious Leprosie of Sin, and healeth the Bruises, and Wounds, and loathsom putrifying Sores which Sin had made in the Soul, as the dipping, and washing in it is time after time, abode in, and that in true faithfulness; and therefore they who have tryed the Vertue of it, do freely recommend the tryal of its Vertue, to all who are ignorant of it, and are willing to be recovered from the Spiritual Leprosie of Sin.

And now I heartily acknowledge my great Errour; who, being in a wretched sinful state my self, did undertake and promise for Infants that, which I then believed impossible for me ever to perform my self; to wit, *That they should forsake the Devil, and all his Works, and keep God's holy Will and Commandments, and walk in the same all the Days of their lives*; Oh, what an abominable thing is it, thus to Promise and Vow unto God (who knoweth the Secrets of all Hearts) that Children shall do that, which a Man who promiseth it, believeth that he shall never be able to do himself? God accepteth of no such Sureties.

For it is a Ridiculous thing amongst Men, for a Man to become Surety for the Debt of others, that is never like to be able to pay the one half of his own Debt: And then certainly God will not so be mocked; and therefore let this serve for a warning to all

that

that hear or read this, that they undertake no such thing, for the Lord will plead with all who are found in such things, by his Light in their Consciences; and he will fight against them with the Sword of his Mouth; and every Soul that will not hear his Voice, the Word of his Grace, and Light in their Hearts and Consciences, and suffer him thereby to wash them in his spiritual Baptism, they have no part in him, but shall be cut off. Rev. 2. 16. Acts 3. 22, 23. Joh. 13. 7, 8, 9.

And though some pretend that the Children sprinkled, may receive Benefit by the Faith of their Sureties, called Godfathers and Godmothers, and alledge Examples to prove it; as the Widows Son being raised to Life, and *Jairus* Daughter also, by the Faith of their Parents; and the Centurions Servant restored to Health, by the Faith of his Master, and such others; but this proveth nothing at all to their purpose; for there is no mention made of Godfathers nor Godmothers, nor of them, promising any thing for the Parties restored, nor yet of Water Baptism, nor of paying the Priest for it; and the Lord is often pleased, and hath been formerly, to answer the Desires and Cries that he hath begotten in the Hearts of his Faithful Ones, upon the behalf of others, in making them Instrumental in his Hand, for the Benefit of whom it pleaseth him; but it doth not follow, that God requireth one Man to be Surety for another, and especially to perform that, which he believeth he can- 1 King. 17. 17. to 24. 2 King. 4. 18, to 37. Luke 8. 49. Luke 7. 10.

Rom. 14.12. Mat. 12.36. not perform himself; but every one must give account of himself to God, and that of every idle word.

And what a Ridiculous, Prophane, and Foolish thing doth it appear to be, and without the least Ground of Scripture, to Teach Children to say, Such a one is my 1 Cor. 1.11, 12. Godfather, or Godmother? Is it not far more absurd than that which *Paul* reproved the *Corinthians* for, because they said, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of *Christ*?

Nevertheless, it is of absolute Necessity to Salvation, that every one be truly careful to perform that which they say was promised in their Baptism, to wit, *That they should forsake the Devil, and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh*; but do not their Teachers teach them (when they have their Money, and this Promise of them) to believe, that they cannot perform this Promise, whilst they live in this World? And is not that confused Baptizing and Teaching? And how should it be otherwise, being composed in *Babylon*, that is, in Confusion, in the False Church, the Whore, that is adulterated from God?

And if any that readeth this, by the Light of Christ in their Consciences, see their sinful Condition, and that they are in any part of *Babylon*, or its Suburbs, let them hearken to the Voice of his Light and Grace in their Hearts and Consciences, which

saith,

saith, Come out of *Babylon* my People, that ye be not Partakers of her Sins, and that ye receive not of their Plagues; and as they truly and inwardly are retired to the Light, they will see the Wounds, and Bruises, and Sores which Sin hath made in their Souls; and they dare not let them be slightly healed, by the Fair Speeches and Perswasions of Men; neither can all that *Babylon*'s Merchants say, satisfie, that any such Salve as they have to sell, can make their Souls sound: But as they freely give up with all their Hearts to seek him, who is the desire of all Nations, and the Beloved of the Souls of the Righteous, who Cureth all manner of Diseases, he will give Eye-salve, that they may more and more see; and he will wash, and bind up their Wounds, and pour in Oyl, as he seeth meet, in his own time.

+ her

And as the Lord led the *Israelites* out of *Egypt* by his Servant *Moses*, so will he lead them out of Spiritual *Babylon*, by the Hand and Power of his Son Christ Jesus the Spiritual Prophet, whom *Moses* Prophesied of, that God would raise up in the midst of his People, like unto me, said he, him shall ye hear in all things, and every Soul that will not hear that Prophet, shall be destroyed; and so as the *Israelites* were led through the Red Sea, which the Lord divided for them to pass thorow; so the Lord will make way through Difficulties and Exercises, for all them to pass thorow, who are freely willing to be led by the Light, and hearken to

Acts 3. 22.

Exod. 14.

the Voice of Christ in their Hearts; and as the Enemies of the *Israelites* pursued them, even into the divided Sea, and made them afraid; even so their spiritual Enemies may pursue them in their Exercises; but as they abide still and quiet in their Minds, and trust in the Lord, they shall see the salvation of God, and their Enemies that they then see, they shall never see them again; for as the *Egyptians* were overthrown in their pursuit of *Israel* in the Red Sea, so the Lord will overwhelm and destroy the spiritual Enemies of such as truly Follow and Believe in him.

1 Cor. 10. 2. And so as the *Israelites* were Baptized unto *Moses* in the Cloud, and in the Sea, so they must be Baptized into Christ Jesus in bitter Tryals and Exercises; and as *Moses*, Exod. 15. 1. and the Children of *Israel*, sung of the salvation of God, when they had passed thorow the Sea, and saw their Enemies destroyed; even so they will have great cause to rejoice, whose spiritual Enemies God hath destroyed, and they may sing of God's salvation.

Hos. 2. 14. And as *Israel* was led through the Wilderness, so will the Lord allure his People, as into the Wilderness spiritually, and there he will speak to their Hearts; and as they are faithful and obedient to follow him in the Wilderness, without murmuring; they will come to know a passing thorow the spi-
Jos. 3. 17. ritual *Jordan*, or River of Judgment, as on dry Ground, into the Promised Land. And

so

ſo they may know an entring into the Reſt of God, or the true ſpiritual keeping of the Chriſtian Sabbath, which remaineth to the People of God; in which they cease not to do their own Ways, nor find their own pleaſure, nor ſpeak their own words; and ſo they may know a working of the Works of God; and know God to work in them, both to will and to do of his own good pleaſure, and know a ceaſing from their own Works, as God did from his. Heb. 4. 9. Iſa. 58.13. Joh. 6.28,29. Phil. 2.13.

And ſuch as theſe it is who know aright the true, inward, and ſpiritual Baptiſm of Chriſt with his Holy Spirit and Fire; who know him to be unto them inwardly like a Refiners Fire, and as Fullers Soap; who refineth them as Silver is refined, and tryeth them as Gold is tryed; and the Lord maketh them his Jewels; and theſe can diſcern between the Righteous and the Wicked; between him that ſerveth God, and him that ſerveth him not. Mal. 3.2. Zech. 13.9. Mal. 3.17,18.

And theſe are ſuch as were ſometimes Darkneſs (whilſt the Power of Darkneſs prevailed in them, over them) but now they are light in the Lord, and they walk as Children of the light, and have no fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them; theſe (according to Chriſt's Command) having believed in the light, are become Children of the light, and they walking in the light, as God is in the light, have Unity and Fellowſhip one with another; and the Blood of Jeſus Eph. 5.8,9, 10,11. John 12. 36. 1 Theſ. 5.5. 1 John 1.7.

Chriſt

Christ his Son cleanseth them from all Sin.

Col. 2. 2, 3. Mat. 13. 28. And so in the light Knowledge is given to them of the Mysteries of the Kingdom of God, they being also Children of it, and though they know nothing of divers Languages; yet, in and by the Light and Spirit of Christ, they can try the Spirits, whether they are of God, and hereby know they the Spirit of God; and every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God, and this is the Spirit of Antichrist, 1 *John* 4. 1, 2, 3. Now mark, All Antichrists, as Men, say that Christ is Christ (as Christ foretold that they should) but their Spirits deny him to be come in the Flesh; to wit, denying the end of his coming in the Flesh.

1 John 4. 1, 2, 3.

Mat. 4. 25.

And so they, who (being under the Dominion of the Man of Sin) teach, that there is no freedom from sin attainable on this side the Grave; they say that Christ is Christ, and in words own that he came in the Flesh, as the Holy Scriptures declare: But doth not their Spirit deny the very end of his coming in the Flesh, which is to finish Transgression, and to make an end of sins, and to bring in Everlasting Righteousness; and to sanctifie and cleanse (true Believers who are) his Church, that he may present it to himself, a glorious Church, not having spot or wrinkle, or any such thing?

Dan. 9. 24.

Eph. 5. 26, 27.

And likewise many of them that Fight, and Kill one another, and the Servants of Christ

Christ also about Religion; such say that Christ is Christ, and in words own his coming in the Flesh; but doth not their Spirit deny the very end of his coming, which was not to destroy Mens Lives, but to save them? Luke 9. 56. And he said, My Kingdom is not of this World, else would my Servants Fight, and said, All that take the Sword, shall perish with the Sword: And so it was Propheſied Mat. 26. 52. concerning true Christians, that they should say to one another, Come ye, and let us walk in the light of the Lord; and that they Isa. 2. 4, 5. should beat their Swords into Plough-shares, and their Spears into Pruning-hooks, and should not learn War any more; and he that killeth with the Sword, shall be killed with the Sword: Here is the Patience, and the Rev. 13. 10. Faith of the Saints.

And likewise all Persecutors about Religion, who profess Christ to be Christ, and say he is come in the Flesh; doth not their Spirit deny the end of his coming, in denying his Doctrine, who said, Love your Enemies, do good to them that hate you; and pray for them that despitefully use you, and and persecute you; and said, Resist not evil, but whosoever smiteth thee on the Right Cheek, turn unto him the other also? And true Christians are all taught of God, to love one another, (and their Enemies also) and great shall be their Peace; and they can rejoice, and be glad, when they are persecuted for Righteousness sake.

Mat. 5. 39, 44. 1 Thes. 4. 9. Isa. 54. 13. John 6. 45. Mat. 5. 12.

And

And likewise Professors of Christianity, who Challenge to take Tythes, (which were given to the Children of *Levi*, who had no other inheritance, for their service of the Tabernacle, and for Offerings under the Law, *&c.*) they say, That Christ is Christ, and that he came in the Flesh, and suffered under *Pontius Pilate*, and by the perswasion of the Chief Priests, was Crucified, and that he rose from the Dead, and Ascended into Heaven, *&c.* as the holy Scriptures declare; but for all this Confession in words, doth not their Spirit deny the very end of his coming in the Flesh, which was to fulfil that Law that gave Tythes, and abolish it, and disanul it? Yea, moreover, doth not their Spirit perswade, That People ought to pay Tythes as under the Law, which made none Christians, which Law could not be abolished till Christ was Crucified? And then doth it not follow certainly, that it perswadeth (as the *Jewish* Chief Priests did) that Christ may be Crucified again, and so both in Takers and Payers of Tythes, denieth Christ Crucified?

Mat. 5. 17. Eph. 2. 15. Heb. 7. 11, to 28.

Mat. 27. 20.

And it is observable that one *William Thorp*, whom those Reformed from Popery own to be a Martyr, being brought before *Thomas Arundel* Archbishop of *Canterbury*, and then Chancellor of *England*, in the Year 1407, and examined; giving a clear Testimony (according to the Holy Scriptures) against Tythes, as being no Gospel Maintenance, amongst other notable Answers, said,

ſaid, That thoſe Prieſts that Challenge to take Tythes, deny Chriſt come in the Fleſh; to which the Biſhop replied, ſaying, Heard ye ever *Loſſel* ſpeak thus; and this *William Thorp* is one, whom the Tythe-takers now own for a Martyr, (except they have lately rejected the Books of Martyrs, becauſe they bear Witneſs againſt many of their Popiſh Practices) read the large Teſtimony of *William Thorp* againſt Tythes and Swearing; in the Book called, *Acts and Monuments*, in pages 536, 537

And likewiſe they that Preach up Infants Baptiſm, as they call it, but can find no Divine Warrant, no Preſident for it, and they who uſe many Ceremonies, Ordinances, and Traditions, (beſides that about Infants) moſt of which they reckon (if not all) as outward viſible ſigns of inward ſpiritual Graces; being uſed after the Commandments, Doctrines, and Traditions of Men; ſuch ſay that Chriſt is Chriſt, and that he was Crucified on a Croſs, as the Scriptures declared: But doth not their Spirit deny Chriſt come in the Fleſh, whoſe coming in the Fleſh was to aboliſh the Law, and the Enmity, even the Law of Commandments contained in Ordinances; blotting out the Hand-writing of Ordinances, which was againſt true Chriſtians, and contrary to them, and took it out of the way, nailing it to his Croſs? And if theſe things (which the Apoſtle of Chriſt called weak and beggarly Elements) were contrary to true Chriſtians formerly,

Eph. 2. 15, 16
Col. 2. 14
Gal. 4. 9

formerly, how come they to be for them now?

Rom. 6. 3, 4. But true Christians are Baptized into the Death of Christ, by his spiritual Baptism, and they are also Buried with him by Baptism (which Death with Christ, and Burial with Christ, Infant-sprinklers know little of) and they are also dead with Christ from the Rudiments, or Ordinances of the World, if they be true Christians, and are not to be subject to Ordinances, (nor to touch, taste, nor handle them) which are after the Doctrines and Commandments of Men, and are all to perish with the using; though they have (as the Apostle said) a shew of Wisdom in Will-worship and Humility, and neglecting of the Body, not in any honour to the satisfying of the Flesh: Or as some more sensibly Translate the last Sentence thus, * But they are of no Value, save for the filling (or satisfying) of the Flesh.

Col. 2. 6, to 23.

* See Margined Bibles.

And so their signs have a shew of Wisdom, in Will-worship and voluntary Humility, and they have a shew of neglecting the Body; and so hath their Fasting to be seen of Men, and their Prayers, and their Alms to be seen of Men, which Christ taught to beware of.

Matt. 6. 1, to 18.

And Christ said to such as pleaded for the Traditions of the Elders, about washing of Hands, and Pots, and Cups, and Brazen Vessels, and of Tables: Well (said he) hath *Esaias* Prophesied of you Hypocrites, as it is written, This People honoureth me with

Mark 7. 2, to 10.

with their Lips, but their Heart is far from me; howbeit in vain do they Worship me, teaching for Doctrines the Commandments of Men, and said he, Ye reject the Commandment of God, that ye may keep your own Tradition, or, thus have ye made the Commandment of God of none effect by your Tradition. Mat. 15. 8.

And so where the Power of the Man of Sin prevaileth inwardly, there he keepeth People, by his Instruments, in a Belief or Perswasion, that outward Shews, Signs, Ordinances, and Ceremonies, are of necessity to be used, and practised by Christians, and that, it is impossible to keep any Order, or quiet Discipline in the Church without Ceremonies, and some plead the Authority of Christ for them, and of his Apostles, who Preached and Taught the contrary: And so their pleading is without ground or warrant from Christ or his Apostles, for their Signs, and Ceremonies, and Traditions, by which they make the Commandment of Christ of none effect.

And the Commandment of Christ is to believe in the Light, that they may be Children of it: And the Children of the Light see and know the emptiness and insufficiency of all the Shews, Signs, Shadows, and Ceremonies of the Man of Sin, which were invented by his dark Power, in the Night of Apostacy from the Spirit of Christ, and used after the Doctrines and Traditions of Men, after the Rudiments of the World, and

not after the Doctrine of Christ, nor his Apostles.

But if they, that Teach such things as these for Doctrines, to get Money by, had not a shew of Christianity, and a shew of believing in Christ, and in the Scriptures of Truth, they walking contrary, could not prevail upon many who Believe the Truth of the Holy Scriptures, and the Doctrine of Christ and his Apostles Recorded therein, to embrace their Doctrines, and receive them for Teachers, nor to pay for their Teachings, who through Covetousness with
2 Pet. 1.19. 2 Pet. 2.2,3. feigned words, make Merchandise of such as follow their pernicious ways, by reason of whom the Way of Truth (which the Scriptures declare of, even the Light, the sure Word of Prophecy in the Heart) is evil spoken of: For if the False Church, called Mystery *Babylon* the Great, the Mother of Harlots, and Abominations of the Earth, had not been Arrayed in Purple, and Scarlet Colour, and decked with Gold, and precious Stones, and Pearls, then probably the Kings of the Earth would not have been so
Rev. 17.1,2, to 6. apt to commit Fornication with her: And so if those that Preach up this or that Ordinance, or Tradition, to get Money withal, contrary to the Doctrine of Christ and his Apostles, did not deck themselves, and their Doctrines, with the precious words of Christ and his Apostles, making them to serve to their Purposes as far as they can, with all the feigned words and fair speeches that they

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can ſtudy out, or invent, their Trade would ſoon fail, and their Merchandize be rejected; as it is by the Children of the Light, who plainly ſee their deceit, let their ſhews be as fair as they can.

Now if it be any thing whereby God is really honoured, or the Name of Chriſt exalted, or People bettered, or edified in Chriſt the Truth; there is no reaſon why any ſuch thing ſhould be wanting amongſt Chriſtians; but ſuch Ceremonies, Types, Signs, and Shadows, which the Holy Scriptures declare of, which were in their Time and Seaſon appointed of God, to be as Figures, Types or Shadows to them who were as under the Cloud, to typifie or ſhew forth Chriſt to come, and to be as Shadows of good things to come, and to be as Explanations of the Great Myſtery of Godlineſs; which, by the prevailing Power of Darkneſs, was hid from Ages and Generations, which is made manifeſt to his Saints (who have believed in, and walk in his Light) which is Chriſt in them the hope of Glory: So now Chriſt, the Antitype, the End of all Figures, Types, and Shadows, being come, and alſo inwardly revealed, and made manifeſt, why then ſhould not all thoſe outward Ceremonies, Types, Figures, Signs, and Shadows ceaſe, ſeeing there is no Warrant, nor Command of God, nor Chriſt, nor of his Holy Apoſtles, left upon Record in the Scriptures of Truth, for the continuance of them?

Col. 2. 17.

Col. 1. 26, 27.

For that which was a Figure for the time then present, in which were offered both Gifts, and Sacrifices; that could not make him that did the service perfect, as pertaining to the Conscience, which stood only in Meats, and Drinks, and divers Washings imposed on them (to wit, the *Jews*) until the time of Reformation; that Law of Commandments, contained in Ordinances, was disanulled, or made void, for the weakness, and unprofitableness thereof, by Christ who came to fulfil, abolish, disanul, and make void the same.

Heb. 7. 18, 19. Heb. 9. 9, 10. Eph. 2. 15, 16.

And the Apostle saith, If that first Covenant, had been faultless, then should no place have been sought for the second; for, finding fault with them, the Lord said, Behold the Days come, when I will make a new Covenant with the House of *Israel*, and the House of *Judah*; not according to the Covenant that I made with their Fathers in the Day that I took them by the Hand, to lead them out of the Land of *Egypt*, because they continued not in my Covenant, and I regarded them not, saith the Lord: But this is the Covenant that I will make with the House of *Israel*, after those Days, saith the Lord; I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People: And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for all shall know me, from the least to the greatest;

Jer. 31. 31, 32, 33, 34. Heb. 8. 7, 8, 9, 10, 11.

and

and I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more: So here is a clear Testimony to God's Law in the Mind, and in the Heart, which is the Light that reproveth for sin, and the Reproof of its Instruction is the Way of Life, and the Law of the Spirit of Life in Christ Jesus setteth (them who walk in the Light, the Way of Life) free from the Law of sin and death: But it doth not so set them free from the Law of sin and death, who love not the inward Law and Light of Life, but are in Bondage to outward Ordinances, and weak and beggarly Elements, which the Apostles of Christ reproved.

Prov. 6. 23.

Rom. 8. 2.

John 8. 12. Joh. 12. 35, 36. Gal. 4. 9.

And said the Apostle *Paul*, in that he saith a New Covenant, he hath made the first old, now (said he) that which decayeth and waxeth old, is ready to Vanish away; and so he testified in his Day, that the outward Covenant (or Law of Ceremonies, or of Commandments contained in Ordinances) was old, and ready to vanish away, and it was his Exercise and Travail, to bring those that in any measure believed in Christ out of those Ceremonies, Ordinances, and weak and beggarly Elements, into the Obedience of the Inward Law of God put into their Mind, and written in their Hearts, that therein they might walk as Children of the Light, which now the Preachers up of Ordinances, and Elements hate, and speak evil of, and cannot endure to hear of. Read

the Epistles of *Paul* to the *Hebrews*, *Galatians*, *Colossians* and *Ephesians*.

And so there is a great difference between the Ministers of Christ, whose Labour and Travail was and is to turn People from Darkness to Light, that they may believe in it, become Children of it, and walk in it, and come out of the use of outward Ordinances, and Elements, into the true Worship of God in his Spirit, and Light: And the Ministers of the Man of Sin, whose labour is to keep People from believing in the Light, and in the sufficiency of it, and so to keep them in Darkness, where sin, and the Works of darkness are done, which are inwardly reproved by the Light; and so to keep People in the use of such outward Signs, Ceremonies, Ordinances, and Elements, (in their Vain and Ignorant Worship) which are Taught variously, according to the Traditions and Doctrines of Men; and that for their Gain of Tythes, Money, and outward Preferment, far different from the expectation of the Ministers of Christ, whose Travail and Preaching often is, and hath been in the hazard of their Lives, and outward Estates.

And they that receive, believe in, walk in, and continue in the New Covenant of the Everlasting Gospel of God, which is the Light, Grace, Law, and Spirit of God in their Hearts; there is no need for them to be subject to Ordinances of Men, nor to be burdened with their Traditions, nor to be

2 Cor. 3.

in

in Bondage to weak and beggarly Elements, in their true Worſhip of God, which is in his Spirit, and where the Spirit of the Lord is, there is liberty; and ſuch are all led and taught by the Spirit of God, and ſtand faſt in the glorious Liberty of the Children of God, wherewith Chriſt hath made them free from the Yoak of Bondage to outward Elements, Ordinances, and Traditions of Men. John 4.24. 1 Cor. 3.20. Rom. 8.21. Gal. 5.1. Gal. 4.9.

And the Children of God (who ſtand in their Liberty) are the Babes, unto whom the Myſteries of the Kingdom of God are revealed, which are hid from the Wiſe and Prudent of the World; and theſe Babes have believed the Record of the Three that bear Record in Heaven, the Father, the Word, and the Holy Spirit, and theſe Three are One; and this is the Record, that God hath given unto them Eternal Life, and this Life is in his Son, and theſe Babes believe on the Son of God, and have in themſelves the Record, or Witneſs (being One in ſignification) and this is the Witneſs of God, which is greater than the Witneſs of Men, which Witneſs the Spirit beareth, becauſe the Spirit is Truth; and ſo there are Three that bear witneſs in Earth, the Spirit, and the Water, and the Blood, and theſe Three agree in One, witneſſing with the Spirits of theſe Babes, (who are true Chriſtians) that they are the Children of God: And theſe are not dead Witneſſes (as outward Water is dead) but are living Witneſſes; for the Mat. 11.25. 1 John 5. 1, 2, to 12. John 6.63. 1 Cor. 15.45.

2 Cor. 3. 6. Tit. 3. 5. Jer. 4. 14. John 4. 10. Isa. 3. 4. 1 John 1. 7.

living Spirit beareth Witneſs, which Spirit quickeneth, and giveth Life; and the living Water beareth Witneſs, which Water waſheth the Heart from filth, and wickedneſs, which Water Chriſt giveth to them that are athirſt, and ask; and the Blood, which is not dead (for the Blood is the Life, *Deut.* 12. 23.) beareth Witneſs, which Blood cleanſeth them that walk in the Light, as God is in the Light, from all ſin: And ſo theſe Three, the Spirit, and the Water, and the Blood agree in One, witneſſing, or bearing Witneſs (in the Earth, to wit, the Hearts of true Chriſtians) of, and unto the inward Baptiſm of Chriſt.

1 Pet. 1. 23, 24, 25. Heb. 4. 12. Eph. 6. 17. Eph. 5. 25. 1 Pet. 2. 2.

And theſe Babes being Born not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth for ever; which is quick and powerful, and ſharper than any two-edged Sword, which is the Sword of the Spirit of God, by which the true inward Circumciſion is made, and the true inward Baptiſm of Chriſt in the Heart wrought: Theſe, as new Born Babes, deſiring the ſincere Milk of this Living Word, how ſhould their tender Heavenly Father (who knoweth all their Needs, and Neceſſities) but afford them Nouriſhment by the ſame, that they may grow thereby? And though theſe Babes at the firſt be but as unskilful in the Word of Righteouſneſs, and uſe (as it were) Milk, and not ſtrong Meat, yet as they truly hunger after the Divine Milk of this Word, they come to be ſatisfied

Heb. 5. 12, 13, 14. Col. 2. 19.

tisfied therewith, and nourished thereby, and so they grow and increase, with the increase of God, till they come to have their senses truly exercised (by reason of use) to discern both good and evil, and then the Apostle calleth them perfect (or of full Age, as some Translate) to whom strong Meat belongeth; and so then they know an eating of the Bread of God, which cometh down from Heaven, and giveth Life unto the World.

And Christ said, If any Man eat of this Bread, he shall live for ever, and saith he, The Bread that I will give is my Flesh; John 6. 32, which I will give for the Life of the World; 33, to 63. and he said to the *Jews*, Verily, verily, I say unto you, Except ye eat my Flesh, and drink my Blood, ye have no Life in you; whoso eateth my Flesh, and drinketh my Blood, hath Eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed: He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him; as the Living Father hath sent me, and I live by the Father, so he that eateth me shall live by me: This is the Bread that came down from Heaven; not as your Fathers did eat *Manna*, and are dead, he that eateth this Bread shall live for ever; and to them that murmured at these sayings, Christ said, Doth this offend you? What, and if you shall see the Son of Man ascend up where he was before? It is the Spirit that quicken-

sth, the Flesh profiteth nothing: The words that I speak unto you, they are Spirit, and they are Life.

Mat. 4. 4. And so it is plain, that true Christians live by the words that Christ speaketh in their Hearts, and Souls, and Consciences, by his Light and Grace, the answering of which in faithful Obedience, is as Meat and Drink to their Souls, and they know the John 14. 10. Psal. 119. 72. Mal. 2. 7. Law of the Mouth of God to be better unto them, than Thousands of Gold and Silver: And as in Times past under the Law, the Priests Lips were to keep Knowledge, and Col. 2. 3. the People were to seek the Law at his Mouth; so the Lips of Christ, (who is a Priest for ever after the Order of *Melchizedeck*) they keep Knowledge, and in him are hid all the Treasures of Wisdom and Knowledge, and all true Christians inwardly seek the Law at his Mouth, and their Souls live by the words that proceed out of it, and these are abundantly satisfied with Psal. 36. 8. 9. 1 Tim. 6. 16. Isa. 60. 19. the fatness of God's House (who dwelleth in the Light) and these drink of the River of his Pleasures, for with him is the Fountain of Life, and in his Light they see Light, and the Lord will be unto them an Everlasting Light, and their God, their Glory.

But they that believe not in the Light of Christ in their Hearts, but rebel against it, and kick against the Pricks, and Reproofs of it; how should such be satisfied with the fatness of God's House? Or how should such know an eating of the Bread that Christ giveth,

giveth, which is his Flesh and Blood, and a dwelling in Christ, and Christ in them? Or how should such know the words that Christ speaketh unto them, by his Light, Grace, and Spirit in their Hearts, to be Spirit and Life unto their Souls? And if they know not, neither witness these things in some measure in themselves, how then can they know themselves to be true Christians?

For true Christians know that they are of God, and the whole World lyeth in wickedness, and can truly say, We know that the Son of God is come, and hath given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ; this is the true God and Eternal Life. 1 John 5. 18, 19, 20.

Also to them who believed in the Light, and learned to deny themselves, and follow him, that they might enjoy the Light of Life, Christ said, I am the true Vine, my Father is the Husbandman, ye are the Branches, he that abideth in me, and I in him, the same bringeth forth much Fruit, for without me ye can do nothing; if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you; herein is my Father glorified that ye bear much Fruit, so shall ye be my Disciples; as the Father hath loved me, so have I loved you, continue ye in my love: If ye keep my Commandments ye shall abide in my love; this is my Commandment, that John 8. 12. John 15.

ye

ye love one another, even as I have loved you? If the World hate you, ye know that it hated me before it hated you; if ye were of the World, the World would love his own, but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. And as Christ said, I am the true Vine, and my Father is the Husbandman, he also said, Every Branch IN ME that beareth not Fruit, he taketh away; and every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit: Now (said he to his) are ye clean through the Word that I have spoken unto you; abide in me, and I in you; as the Branch cannot bear Fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me, for without me ye can do nothing: If a Man abide not in me, he is cast forth as a Branch, and is withered.

John 15.

And so they that are true Christians, and Children of God, and Members of Christ, being Taught by his Light and Grace in their Hearts in which they have believed, they are Branches of Christ the true Vine, and they partake of the Nourishment, that through the true Vine is extended unto them the Branches; as they abide in the Vine; but they that abide not in him the Vine, are cast forth as Branches, and are withered; which answereth to the other saying of Christ, to wit, Except ye eat the Flesh of the Son of

Man,

Man, and drink his Blood, ye have no Life in you. John 6.53.

For this answereth to the eating of the Flesh, and drinking of the Blood of Christ: And as the Branches in the Vine live by Nourishment of the Life of the Vine, in whom they abide; so they that eat the Flesh, and drink the Blood of Christ, saith he, they dwell in me, and I in them; and he that eateth me shall live by me, saith Christ: And so the Branches of the Vine feed upon, and drink or suck in of the Sap, or Life of the Vine, and live by it; as also the Members of the Body do, by the Nourishment of the Body. 1 Cor. 12.27. Eph. 4.16. Eph. 5.29, 30.

And also Christ said, I am the good Shepherd, the good Shepherd giveth his Life for the Sheep: And said he, I know my Sheep, and am known of mine; for (saith he) they know my Voice, and they follow me, and I give unto them Eternal Life, and they shall never perish, neither shall any Man pluck them out of my Hand; but he said to the *Jews*, (who believed not in the Light as he commanded, but were Taught by the Doctrines and Traditions of Men) ye believe not, because ye are not of my Sheep, as I said unto you; my Sheep hear my Voice. John 10.

So Christ is the good Shepherd, who feedeth his Sheep with his own Life, as well as the true Vine, whereof his Sheep are the Branches, and partake of the very Life and Nature of him the Vine, who is the Bread of Life, of which if any Man eat, he shall live John 6. 48, to 58.

for

for ever, and dwell in Christ, and Christ in him; and so they are as the Vine and the Branches dwelling in each other, and such Branches bear Fruit to the Glory of the Vine in which they dwell, which Fruit and Branches are precious in the Eye of God the Husbandman, to whom Glory belongs, and is ascribed for ever: And these Branches are the Sheep of Christ their good Shepherd, and they hear, and diligently hearken unto the Voice, or Light, or Manifestation of his Spirit in their Hearts, and the words thereof unto them spoken, they are SPIRIT, and they are LIFE; and so they know his quickening Spirit to minister Life to their Souls, in which they live, and grow, and bring forth excellent, and comely Fruit, whereby God their Heavenly Father is glorified.

1 Ep. 4.2,3,4.

And because many believed not the words of Christ concerning the eating of the Bread of Life, and the eating of his Flesh, and drinking of his Blood, but murmured, and went back, and walked no more with him; therefore he said to the Twelve Disciples, Will ye also go away? And one answered, saying, Lord to whom shall we go? Thou hast the words of Eternal Life, and we believe, and are sure that thou art that Christ, the Son of the Living God: So they were satisfied, and knew him by the words of Eternal Life, which he spake unto them: And so he will satisfie all who truly hunger and thirst after him, by the words of his Spirit,

John 6.66, 69.

Spirit, if they believe in the Light, and obey it.

But thoſe that are in Unbelief and Diſobedience to the Light in their own Hearts, they have no ſuch ſatisfaction, for the Light which inwardly reproveth them for ſin and diſobedience, is the Manifeſtation of the Spirit of Chriſt, by which he ſpeaketh unto his Sheep, who know his Voice, and ſatisfieth them with the words of Eternal Life, and with the Bread of Life, and Water of Life, unto which, by his Light or ſpiritual Voice, he inviteth all that thirſt to come, and take, and drink freely, without Money, and without Price. Iſa. 55.1. Rev. 22.17.

But they that Rebel againſt the Light, and will not hearken to its Reproof, they err from the Way of Life, and Underſtanding, (though never ſo worldly-wiſe) and they remain among the Congregation of the Dead; and cannot (in that ſtate) know a feeding upon the Bread of Life, nor a drinking of the Water of Life, which Chriſt giveth to the Faithful; for they abide not in Chriſt the true Vine, but are caſt forth as Branches, and withered; and it will not profit them at all to have a Name to live, and be dead. Prov. 6.23. Prov. 21.16.

And this eating of ſpiritual Meat, and drinking of ſpiritual Drink, was witneſſed by the Fathers (in *Iſrael*) who were all under the Cloud, and all paſſed through the Sea, and were all Baptized unto *Moſes* in the Cloud, and in the Sea; for ſaid the Apoſtle, 1 Cor. 10.1, 2, 3, 4.

ſtle, they all drank of the ſpiritual Rock that followed them, (or went with them) and that Rock was Chriſt, and theſe were directed by *Moſes* to the word very nigh in the Mouth, and in the Heart, and he told them of the Prophet, that God would raiſe up unto them in the midſt of them, that was to be heard in all things, which the Martyr *Steven* ſaid was Chriſt, who was with the Church in the Wilderneſs, whom, ſaid he, our Fathers would not obey, but thruſt him from them, and in their Hearts turned back again into *Egypt*: And he ſaid to the *Jews*, The ſtiff-necked and uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt, as your Forefathers did, ſo do ye.

Deut. 30. 11, 12, 13, 14.

Acts 7. 37, to 51.

And ſo they that believe in, and faithfully obey the Light of Chriſt, which is the Manifeſtation of his Holy Spirit, and the Word of his Grace in their Hearts (which is nigh to reprove for ſin) they become Children of the Light, and with his inward Baptiſm, by his own Spirit, they are all Baptized into one Body, whereof Chriſt is the Head; and ſo they are Members of Chriſt, whether they be *Jews* or *Gentiles*, whether they be Bond or Free, being all made to drink into his one Spirit; for as the Apoſtle *Paul* ſaith, The Body is not one Member but many; for as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body, ſo alſo is Chriſt: And ſaith he, If they were all one Member, where were the Body; but now are they many Mem-

1 Cor. 12. 11, 12, to 21.

Eph. 4. 5.

Members, yet but one Body: And these all eat the same spiritual Meat, and drink the same spiritual Drink, even of the spiritual Rock Christ Jesus, of which the Fathers (who were under the Cloud) of old drank, and of which all the Servants, Children, and People of God, and Disciples, and Members of Christ, in all Ages have drunk: Even as all the Members of the Body receive Nourishment from or of the Body, and as all the Branches (or Members) of the Vine, receive Nourishment of the Vine, in which they dwell.

But they that believe not in, but Rebel against the Light, the Manifestation of the Spirit of Christ in their Hearts, they resist his Holy Spirit, and will not by it be Baptized into his one Body, and so they are not Members of Christ, nor Branches of him the true Vine; nor, they do not receive Nourishment from him, as his Members and Branches do, neither do they know an eating of his Flesh, or drinking of his Blood, to have Eternal Life thereby, though they may talk much of it; for the power of Death and Darkness, even the Man of Sin, prevaileth over such, and they are subject to his unclean, dark, unholy Spirit, and so are Servants to him, whose coming is after the working of Satan, with all Power, and Signs, and lying Wonders. And so he prevailing upon them to yield to his Temptations, and to obey his Power, and so to disobey the Light of Christ in their Hearts, which

which reproveth them for sin, so that they can have no true spiritual satisfaction, then he perswadeth them to endeavour for satisfaction in the use of outward Signs, as well of Baptism before treated of, as also of eating and drinking the Lord's Supper; to wit, eating his Flesh, and drinking his Blood; and so they use Bread and Wine as signs thereof; but, it is but after the Doctrines and Commandments of Men (some after one manner, and others after another manner) for the Spirit of the Man of Sin doth not Baptize its Followers all into one Body (as the Spirit of Christ doth his Followers, to whom he giveth one Heart, and one Way) but it makes them of many different Hearts and Ways, and filleth all its Followers with Confusion and Disorder inwardly and outwardly: For some believe that the visible Bread and Wine, at or by the words of their Priest, are Converted or Transubstantiated into the very Body and Blood of Christ, and so they think they eat the Body of Christ with their outward Mouths, though under the form of outward Bread; and that they drink his Blood under the form of outward Wine. *See Councel of* Trent, *Sess.* 13. *C.* 1.

Jer. 31. 39.

Others hold that the Body of Christ is in, or with, or about the Bread and Wine; others only use it in remembrance of Christ's Death, *&c.* affirming, That the Body of Christ is not there Corporally or Substantially, but yet that it is Really and Sacramentally

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tally received by the Faithful in the use of outward Bread and Wine.

In Contention about these Opinions (especially about that first mentioned) much Innocent Blood hath been shed, which is a plain Argument, and Evidence, that such Blood-shedders are not such as feed spiritually upon the Flesh and Blood of Christ Jesus; whose coming is not to destroy Mens Lives, but to save them. Mat. 26.52

But it is also very plain, that such who kill and destroy one another, or the Servants of Christ, about their Religions and Opinions, are such as Rebel against the Light or Manifestation of Christ's Spirit in their Hearts, being gradually drawn to that high degree of Rebellion, by their being prevailed upon by the deceitful Power of the Man of Sin, even the Power of Death and Darkness in themselves, which maketh them so dark and senseless in spiritual things, that they know not what they do (no more than the *Jews* did when they Crucified Christ who came to save them) but they think they do God good service, (as Christ foretold of them) when they kill his Servants and Children, in whom, in and by his own meek innocent Spirit, he appeareth, testifying against all ungodliness and wickedness. John 16.2 Luke 23.34 Acts 3.17 1 Cor. 2. 7, 8, 9, 10.

And so they become, as Mystery *Babylon*, their Mother, drunken with the Blood of the Saints, and Martyrs of Jesus; whose Plagues shall come in one Day, Death, and Mourning, and Famine; instead of eating,

(as they say) the Flesh, and drinking the Blood of Christ Jesus, and having Eternal Life thereby.

And as concerning the said Opinions themselves, it is needless to make particular Refutations of them; if any think themselves to be clear from shedding Innocent Blood, concerning their manner of Doctrine, and using of their Bread and Wine, and that they have killed none about that matter particularly, though they have warred with, and probably killed some about Religious Tenets, &c. let such consider, That he who abideth not in Christ the true Vine, (which none can do, but they that continue in his Love and Doctrine) is cast forth as a Branch, and is withered, not knowing a partaking of his Vertuous Life, which is called his Flesh and Blood; and the Love and Doctrine of Christ teacheth, not to resist evil, but when any smiteth on the Right Cheek, to turn the other also, and to love Enemies, and to pray for Persecutors and despiteful Users, and to do as they would be done unto, and not to be afraid of them that kill the Body, but cannot kill the Soul: And which of them, of any of the said three Opinions about their Bread and Wine, continue in this Love and Doctrine of Christ?

Mat. 5. 39, 44. Mat. 7. 12. Mat. 7. 28. Luke 12. 4.

But such as war, fight, oppress, persecute, or cast into Prison Innocent People, (till Death if they can) for Wages for Preaching, or make havock and spoil of their Goods, or Imprison them, for Tythes, Easter-

Reckonings,

Reckonings, or *Midsummer* Dues, as they call them; or for not paying for their Bread and Wine, which they neither had, nor would buy, knowing therein is no true spiritual Food, (as the Sellers of it pretend) and also knowing true and substantial Food for their Souls daily given of God freely, which those Sellers of Bread and Wine are ignorant of; for if they knew it, they would not persecute those for their Price of their Bread and Wine who will not Buy of it: And also they that Persecute, or Imprison others for meeting together to Worship God in his holy Fear, Spirit and Truth; they that do such things, are far from doing to others as they would have others to do to them, and are far from a state of loving their Enemies, and of truly praying for Persecutors, and despiteful Users of themselves, being themselves Enemies and Persecutors, and despiteful Users of others; and they are far from turning the one Cheek to the smiter, when the other is smitten, and so not resisting evil, who themselves persecute, smite, or abuse the Innocent: And if such suspect danger, how should they but be afraid of them that kill the Body, who are such evil Doers themselves to the Bodies and Goods of the Innocent? And so live unprepared for Death themselves.

And let it be considered, whether Persecution, and Imprisonment of the Innocent for Tythes and Wages for Preaching, and about their Worship of God, &c. be not

Persecution of Christ in his Members? And whether any of such Eaters of Bread, and Drinkers of Wine in their Worship of any of the said Three Opinions, especially their Teachers, when many of them are such Persecutors, and despiteful Users of others, when they have power? And whether such be not guilty of the Body and Blood of Christ, and so in their eating and drinking their Sacramental Bread and Wine, as they call it, eat and drink their own Damnation, not discerning the Lord's Body, which is a spiritual Body? And what Condition are the Followers in, when the Leaders are such?

And as to those who take the Bread and Wine in remembrance of the Death of Christ, and affirm, That the Flesh and Blood of Christ is Really and Sacramentally received by the Faithful, in the use of Bread and Wine, and make the Communion or Participation thereof to relate to that outward Body, that was Born of the Virgin *Mary*, and suffered without the Gates at *Jerusalem*, in *Judea*; whereas it should relate to the spiritual Body, Flesh and Blood of Christ, the spiritual Rock, which was, and is the Souls Food of his Faithful Servants in all Ages: And who also tye this Participation of the Body and Blood of Christ, to the Ceremony of breaking outward Bread (used by him with his Disciples) as if it were only to be enjoyed in the use of that Ceremony, and therefore reckon that Ceremony to be a perpetual standing Ordinance in the Church

+ Bothear from persecution of Christ in his members.

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of Christ, and of Necessity to be used; because the Evangelist *Luke* only, (for *Matthew* and *Mark* mention only the action) Recordeth that Christ took Bread, and gave thanks, and brake it, and gave unto his Disciples, saying, This is my Body, which is given for you; *this do in remembrance of me*: And both before, and after taking of the Bread, *Luke* mentioneth that he took the Cup, and giving thanks, said, This Cup is the New Testament in my Blood which is shed for you; or as *Matthew* relates, This is my Blood of the New Testament. Mat. 26.26, 27, 28. Mark 14.22. Luke 22.17, 18, 19, 20.

Upon this said Sentence, to wit, *this do in remembrance of me*, lyeth the stress of the Argument, that Christ commanded the Continuance of this Ceremony, of taking outward Bread and Wine in his Church in remembrance of him, perpetually; but the words (being spoken figuratively, as they also grant) imply no such thing; but rather the Discourse mentioned by *Luke*, maketh plainly to appear, that Christ intended only that their so doing, which was in a state of their weakness, might be a means to instruct them in the Mystery of the spiritual eating of his Flesh, and drinking of his Blood in his Kingdom, which was within them. Luke 22. Luke 17.21.

And to this purpose he said, With desire I have desired to eat this Passeover with you before I suffer, for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God; and said he,

'I will not drink of the Fruit of the Vine,
'until the Kingdom of God shall come; and
said he, "Ye are they which have continued
'with me in my Temptations, and I appoint
'unto you a Kingdom, as my Father hath ap-
'pointed unto me, that ye may eat and drink
Luke 22.15, to 38. 'at my Table in my Kingdom: And said he,
'I say unto you, That this that is written
'must yet be accomplished in me; he was
'numbred among the Transgressors; for the
'Things concerning me have an end.

By which words it is plain, that Christ appointed to his Disciples, that they should eat and drink spiritually at his Spiritual Table, in his heavenly Kingdom, which was within them; which shall never have an end, and that the outward things concerning him were to have an end; for the inward or spiritual things concerning him have no end: And so, by the outward Bread and Wine which he gave them, he instructed them in the knowledge of their spiritual eating of Mat. 6. 5, to 15. the daily Bread of Life, without which no John 6.51. Soul can live to God, which he bade them to pray in secret for, which cometh down from Heaven, and giveth Life, which Bread Christ giveth, which is his Flesh: And also in the knowledge of their spiritual drinking of the new and spiritual Wine (in his Kingdom) which is his Blood, and is also the Living Water which he freely giveth, and inviteth all and every one that is athirst to John 4. 10, 13, 14. come unto, and take; which Water whosoever drinketh shall never thirst (their

Souls

Souls will not want Refreshment from any outward Bread, Wine, or Water) but, faith Christ, 'the Water that I shall give 'him, shall be in him a Well of Water spring-'ing up into Eternal Life. John 7. 37, 38.

Now observe, it was Christ's Disciples, who had learned of him, to deny themselves, and to take up their Cross (to their own wills) daily; and who had left all to follow him, with whom he desired to eat, and did eat the Passeover, and whom he so instructed by the Bread and Wine, which shewed forth his Death: But there was a great difference between these his Disciples, and the Priests of those Times, who were very 1 Cor. 5. 7. strict in keeping the Passeover, which Typified Christ, the true Passeover, and caused him to be Crucified, and so all that will not be instructed by the Light of Christ, in their own Hearts, nor learn of him, that they may truly be his Disciples, nor will not deny themselves, nor take up their Cross, nor follow Christ spiritually; such may be strict in their outward Performances, wherein they know not what they do, Crucifying Christ afresh in their Affections, and in their Lusts; but God is displeased with all such their Performances. And they who disobey the Light of Christ in their own Hearts and Consciences, are all ignorant of the true spiritual Food, which Christ daily ministreth to the Souls of the Children of the Light;

and such depend upon the Shadow or Ceremony, not enjoying the Substance; and as such (as they) did by Christ formerly, so now they number among Transgressors the Children of God, who feed upon the Bread of Life, the Flesh and Blood of Christ, and know the end of the things concerning him.

Now People may eat Bread, and drink Wine in remembrance of Christ, and of his Death also, and yet not spiritually eat the Flesh, nor drink the Blood of Christ, for they are two different things; and the Apostle *Paul*, reproving the *Corinthians* for some abuses about their eating and drinking in their Assemblies, and of themselves, mentioneth the words of Christ, to wit, this do in remembrance of me; and concerning the Cup, he renders the Command thus, to wit, this do as oft as ye do it in remembrance of me; and saith *Paul*, As often as ye shall eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come; wherefore whosoever shall eat this Bread, and drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

1 Cor. ii. 20. to 28.

Where it is to be observed, that the *Corinthians* being newly Convinced, and in a weak estate of Faith, of which mention is often made in this first Epistle of *Paul* to them, and being in the use of this Ceremony of eating

ing and drinking in their Assemblies, they performed it as a Religious Act, and so it is to all those that use it as a Religious Act, for as much as therein their end is to remember the Lord's Body that was Crucified for them, and his Blood that was shed for them; and to shew the Lord's Death: But to remember the Lord, and his Body, and Blood, and to shew forth his Death, is not the same as to partake of the Flesh and Blood of Christ; for the Lord and his Death may be remembred by those who do not truly partake of his Flesh and Blood.

And the words of the Command mentioned by *Paul*, are also to be considered, to wit, This do as oft as ye do it in remembrance of me; which Command doth not imply, that they were always to continue in that Ceremony of outward eating and drinking in their Assemblies, in remembrance of Christ; the continuance of it was not so positively commanded, as the continuance of Circumcision was, and also of keeping the Passeover; for Circumcision was commanded of God, to be in their Flesh for an Everlasting Covenant; and the Passeover was commanded of God, to be kept a Feast by an Ordinance for ever, and yet the true Apostle of Christ, under the Gospel Dispensation, laboured to bring People out of the outward use of them; to witness them inwardly in themselves; but that saying in the said Command about the Cup, to wit, As oft as ye do it, implieth, that they were not

Gen. 17.9, to 14. Exod. 12.14. Phil. 3.2,3. Rom. 2.28. 1 Cor. 5.7. Gal. 4.10.11.

not enjoined how oft they should do it, nor how long they should continue in that pra-
Rom. 14. ctice; and so though the *Corinthians*, or others, were then in such a practice; it is not binding upon others to use it, no more than was observations of Days, or making a difference between Meats.

And those that do truly partake of the Flesh and Blood of Christ, as he himself
John 6. 56. saith, they dwell in him (as the Branches
John 15. 5. do in the Vine) and he dwelleth in them, (as the Life of the Vine extendeth thorow all its living Branches) and therefore such cannot but remember him, as naturally as a Man remembereth his natural Food, when hungry or thirsty; and so they need no Ceremonies to put them in remembrance of
2 Cor. 4. 10. him, or of his Death; who always bear about in the Body the dying of the Lord Jesus, that the Life also of Jesus may be made manifest in their Body: And so such truly know Christ to be come, the Abolisher of Ceremonies, and outward Typical Ordinances.

And so it is good for every one to be a Disciple of Christ (which none can be, but who learneth of him, by his Light, the Manifestation of his Spirit in their Hearts, which reproveth for sin) before they presume to eat Bread, and drink Wine, thereby to shew forth his Death, lest they eat and drink their own Damnation, not discerning the Lord's Body: And if any believe it is their Duty so to take or use Bread and Wine; and make it a matter of Conscience to for-

bear,

bear; yet if they do not ſo prepare, and examine themſelves, as is required of all that appear before the All-ſeeing Eye of God, to perform every Religious Act whatſoever, then ſurely they do it unworthily; and inſtead of feeding upon the precious Fleſh and Blood of Chriſt, or of truly remembring him, or ſhewing forth his Death, they make themſelves guilty of the Body and Blood of the Lord; and ſo they unworthily eating, and drinking the Cup of the Lord, as it is to them, they eat and drink Damnation to themſelves.

And though ſuch pretend to be ſorry for their ſins, whereby Chriſt is as in them Crucified, and ſeem to be thankful for what Chriſt hath done for them, who laid down his Life for them; yet they are in the ſame Spirit, in which formerly were the *Jews*, *Scribes*, and *Phariſees*, who garniſhed the Sepulchres of the Prophets, and ſaid, If we had lived in the Days of our Fathers, we would not have been partakers with them in the Blood of the Prophets; but Chriſt pronounced Wo unto them, as being guilty of the Blood of the Prophets. Mat. 23.29, 30.

And if the Command of Chriſt be taken in the ſtricteſt ſenſe, concerning the Bread and Cup, yet, in peruſal of the Writings of the Beloved Diſciple of Chriſt, *John* the *Evangeliſt*, we find that Chriſt waſhing his Diſciples Feet, enjoined them as ſtrictly to that Ceremony, which he performed with more obſervable Circumſtances, than that of the John 13.1, to 16.

Bread

Bread and Cup; for we read that he rose from Supper, laid aside his Garments, poured out Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded; and coming to *Simon Peter*, *Peter* said, Lord dost thou wash my Feet? Jesus answered, What I do thou knowest not now, but thou shalt know hereafter; and when *Peter* denied to let him wash them, Jesus answered, If I wash thee not, thou hast no part in me: Then after he had washed their Feet, and taken his Garments, and was set down again, (with more words) he said unto them; If I your Lord and Master have washed your Feet, ye ought also to wash one anothers Feet, for I have given you an Example that ye should do as I have done to you.

And so may not all (that are willing) see, that this Ceremony last rehearsed, either in respect of the time when it was appointed, or the Circumstances, or the Command enjoining the use of it, hath as much, or more, in it, to prove it instituted by Christ, to be a perpetual standing Ordinance in his Church, as either of the other two Ceremonies, to wit, of Baptism, and of Bread and Wine? And yet by those Reformed from the extream grosness of Popery, this Ceremony of washing Feet is not at all used in their Assemblies; though their Christianity seemeth mostly to depend upon the use of the other two Ceremonies, to wit,

of

of their Baptism, and of Bread and Wine, amongst the generality of them that use them.

So they that use, plead for, and call Sacraments, the Signs or Ceremonies of Baptism, and Bread and Wine, as by the Command or Institution of Christ, or of his Apostles; they may with as much or more reason, use, and plead for the Ceremonies of washing one anothers Feet, and of Anointing the Sick with Oyl; and call them Sacraments also, (as the Papists (who have more of them) do) for either of the last mentioned, seemeth to be full as positively commanded, as being of as much necessity, as the other, according to the Scriptures of Truth. Jam. 5. 14.

And they that use them in imitation of the Apostles of Christ, they may as well use Circumcision, or the outward purifying according to the *Jewish* Law, and abstain from Blood, and things strangled, and use laying on of Hands; but then they should cause others to receive the Holy Spirit, by their laying on of Hands, as the Apostles did; which thing some practice, but not with the like effect, nor is it so like to be, whilst they themselves (who lay on Hands) do not so much as pretend to be guided by the Holy Spirit of God, but mock at the movings of it; which sheweth them to have much of the Spirit of the Man of Sin, as also they have many of his Signs.

And

And as concerning the Primitive Christians using the Ceremony of Bread and Wine, so they also used several others; for having been accustomed to many Ceremonies and Observations, they would not easily be weaned from them all at once, and therefore might use some suitable Types, which the Apostle for a Season suffered, in condescention to their weakness, thereby instructing them concerning the Mystery of Christ, and labouring to bring them on by degrees, from their Carnal Conceptions, and Knowledge of Christ after the Flesh, to know him in the Spirit revealed in them, unto them, Baptizing them by his Spirit into his one Body, of which every Member receiveth daily suitable Nourishment from Christ the Head, from whom all the Body by Joints and Bands, having Nourishment ministred, and knit together, increaseth with the increase of God.

2 Cor. 5. 14, to 17.

And so when the Apostle of Christ had brought the *Colossians* to this estate, and to know Christ in them the hope of Glory, then he labours to bring them quite out of the use of Ordinances and Ceremonies, as may be read at large in the first and second Chapters of his Epistle to them: and saith he, Why are ye subject to Ordinances, touch not, taste not, handle not; and saith he to them also, Let no Man judge you in Meat, or in Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Days, which are a shadow of things to

come,

come, but the Body is of Christ, or in Christ.

And also when the *Galatians* came to be Children of God, and that God had sent forth the Spirit of his Son into their Hearts, *Paul* saith to them, Now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? And saith he to them, Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the Yoak of Bondage. Gal. 3. 26. Gal. 4. 6, 9. Gal. 5. 1.

And also the *Ephesians*, who were sometimes far off, and were as Darkness, when they were made nigh, by the Blood of Christ, and Children of the Light, and saved by Grace, to whom was one Lord, one Faith, one Baptism, one God, and Father of all, above all, through all, and in them all: *Paul* saith, Christ had broken down the middle Wall of Partition; having abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances. Eph. 2. 13, 14, 15. Eph. 4. 5, 6. Eph. 5. 8.

So the use of outward Baptism, and eating, and drinking in the Assemblies, of those who had but newly received the Faith of Christ, having their Minds lately turned from Darkness to Light, it was to instruct them (in condescention to their weakness) in the Mystery of Christ the Substance, the Spiritual Purifier, and the Spiritual Rock, and heavenly Bread of Life, which they were to come to know an inward and spi-

ritual

ritual partaking of, and feeding upon; and when they came to this ſtate, then they were toſtand in the liberty wherewith Chriſt had made them free, and not to be any longer in Bondage to outward Elements, Ceremonies, Ordinances, or Traditions, as is very plain by the Apoſtles Doctrine; for when he wrote againſt outward Ordinances, Elements and Traditions, he no where maketh any Exception at all.

Rom. 14. For the Apoſtle *Paul* teſtified, That the Kingdom of God is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Spirit, and that none ought to judge one another, concerning Meats, or Drink, or obſervation of Days; ſaying, Every one of us ſhall give account of himſelf to God; ſhewing to the *Romans*, that there is no neceſſity for Chriſtians to obſerve them; and alſo writing to the *Coloſſians* concerning the ſame matter, he plainly giveth the Reaſon further, Why no Man ought ſo to judge, which is, Chriſt's blotting out the Col. 2. 14. to 17. Hand-writing of Ordinances, that was againſt us, and contrary to us, and taking it out of the way, nailing it to his Croſs.

And as there was no neceſſity for them in the Apoſtles time, ſo now, ſurely there is no occaſion for them; for their outward Water, and outward Bread and Wine, have been long uſed, and preached of amongſt People, and yet People that uſe them, and pay for them, are as ignorant of Chriſt the Spiritual Baptizer, and Spiritual Bread of Life,

Life, as ever they were; ſo they ſpend their Money for that which is not Bread for their Souls, as it is pretended, and their labour for that which ſatisfieth not: Certainly they that buy of ſuch Merchandize, make as bad a Bargain as poſſibly can be, for neither doth it profit them, neither have they any occaſion to buy it, when as Chriſt ſaith, Let him that is athirſt come, and whoſoever will, let him take the Water of Life freely: And ſaith by the Prophet, Ho, every one that thirſteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, yea come, buy Wine and Milk without Money, and without Price; hearken diligently unto me, and eat ye that which is good, and let your Soul delight it ſelf in fatneſs. Iſa. 55.2. Rev. 22.17.

But they that ſell their Baptiſm, and their Bread and Wine, and their Preaching, and the like, and they that buy of them alſo, are not inclined thereby, (but in dependance thereof are hindred) to come to, and believe in the Light, the Voice of Chriſt in their own Hearts, whereby Chriſt inviteth all to come and take of the Water of Life, that thirſt after it; and ſo ſuch are far from the enjoyment of the Rich Satisfaction, which Chriſt giveth to the Souls of the Children of the Light; though they may talk largely of theſe things, (for Death and Hell have heard of the Fame of Wiſdom, who is a Tree of Life to them that lay hold upon her) and though ſuch may read, and uſe, and profeſs Prov. 3.18. Job 28.12, to 28.

profeſs all the Writings of the Prophets and Apoſtles of Chriſt; yet not being led by the ſame Spirit that they were, and the Children of the Light (who are Members of Chriſt) are, and have been led in all Ages, (though they may profeſs the ſame) yet they are prevailed upon by the contrary Spirit, and are as lulled aſleep in ſecurity by the power of their deceitful Enemy the Man of Sin, who with his Signs (without the living ſubſtance) ſatisfieth them, as with a Dream; for an hungry Man may Dream that he is eating, but when he is awakened out of his ſleep, behold nothing but Hunger and Famine; and when any ſuch (whereof I have been one) come to be truly awakened, then they may plainly ſee, what ſubſtance or ſervice their Signs and Shadows are of; and how inſignificant they are to the ſatisfying of their Souls.

Joel 1.5. Eph.5.14. Rom.13.11,12

And ſo the uſe of thoſe things which formerly might be of benefit for the Inſtruction of ſome, is now to many, a means to keep them in Ignorance; for it was ever the endeavour of the Devil, the Man of Sin, to draw the Minds of People from obedience to the Light, and Spirit of God, which God giveth to inſtruct them (though many rebel againſt it) into a ſatisfaction in outward Performances without the Spirit, which were never acceptable unto God, for the Lord in all Ages required People to obey his Voice, which is the Light, the Manifeſtation of his Spirit in their Hearts; as plainly

Neh.9.20. Job 24.13.

plainly appeareth by these places of holy Scripture, *Jer.* 7. 21, to 25. 1 *Sam.* 15. 22, 23. *Isa.* 1. 11, to 20. and Chap. 66. 1, to 4. *Jer.* 14. 12. *Hos.* 5. 6. *Hos.* 8. 13. *Amos* 5. 21, 22. *Micah* 6. 6, to 9. *Mat.* 15. 1, to 9. *Mark* 7. 1, to 23.

And so Christ standeth at the Door of Peoples Hearts, and by his Voice or Light knocketh, and reproveth for sin: And if any Man hear his Voice, and open the Door, Christ will come in to him, and sup with him, and he with him, at his heavenly Table in his Kingdom, which is within; and this is a blessed Supper, to eat of the hidden *Manna*, and of the Tree of Life, and to drink of the Water of Life freely: But this sweet Satisfaction all they are ignorant of, who depend upon Signs, and Shadows, and Mens Traditional Ordinances, and neglect the Light, the Voice of Christ in their Hearts. Rev. 3. 20. Luke 22. 29, 30. Luke 17. 21. Rev. 2. 17. Rev. 22. 14, 17

And they that have builded, as it were, strong Cities, in their own Conceivings; as upon Christ, the true Foundation, whether it be as Gold, Silver, precious Stones, Wood, Hay, or Stubble; the Spiritual Day of God (the Light whereof to the Children of God, reveleth the Man of Sin, and his Works) shall declare every Man's Work, of what sort it is; and every Man's Work that will not abide the fiery Tryal thereof, shall be burnt; and all their strong Cities shall be as a forsaken Bough; who forget the God of their Salvation, and are not mindful 1 Cor. 3. 13, 13, 14. Isa. 10. 17, 18. Isa. 17. 9, 10, 11 Isa. 51. 4, to 9. Isa. 20. 26, 27, 28.

of the Voice and Light of Christ, the Rock of their Strength: And the Harvest of all their Planting, and Sowing, and Building, shall be a heap in the Day of Grief, and of desperate Sorrow.

Acts 17. 30. But the Times of Ignorance God hath winked at; and in the woful Night of the Apostacy of the Nations, who have generally fallen away from the Spirit and Doctrine of Christ, and his Holy Apostles, though they had the Holy Scriptures to peruse; certainly the God of Mercy hath appeared by the Light of his Son in the Hearts of many in that dark time, whose Minds being inclined truly after him, he hath comforted them according to the innocency of their Hearts, and in some measure satisfied them with his Mercy, they answering him according to what was revealed unto them in them; though through Education, and the Traditions of Men, they were kept in the use of outward Ceremonies.

And many (in those dark Times) who faithfully minded the Appearance of Christ, by his Light in their Hearts, they grew strong in the Faith, and saw the emptiness of Signs, and Ceremonies, and Shadows; and were enabled by the Light, the Word of God's Power in their Hearts, to stand in the Controversie of God, witnessing for him (according to what they knew) against all the Gross and Idolatrous Practices, and against the Errour and Deceit of the Man-made Priests, and Teachers of the

Times

Times wherein they lived: Although those in Comparison of the multitudes resisting, were but as the Grape-gleanings of the Vintage, or like two or three Berries on the top of a Tree. Mic. 7. 1. Isa. 17. 6, 7, 8

And many were put to Death for their Testimonies about several things, and particularly about the Popish Tenet of Transubstantiation before-mentioned; for denying that the substance of Bread and Wine, by the words of the Priest is Transubstantiated, or changed into the very substance of that same Body, Flesh, and Blood of Christ, which was Born of the Virgin Mary, and Crucified by the *Jews*; and for saying, That the Bread was but a signification, and not the Body that Christ suffered in; and that the words of Christ (whilst in the Body in which he suffered, which Body was not the Bread that he gave his Disciples to eat before it was Crucified) spoken concerning the Bread, to wit, this is my Body, *&c.* were spoken figuratively, and in the same sense that Christ called himself, a Vine, and a Door, *&c.* And for this matter the Papists Burned the Bodies of many Innocent Christians; and yet they call'd themselves Christians, but were far from the nature of true Christians, who cannot render evil for evil, and so are far from putting any to Death, or Persecuting about Religion.

And yet this is undeniable, that it was a Thousand Years after Christ, before their Tenet of Transubstantiation crept in, and

was generally received by, or in their Greek and Latine Churches; witneſs *Elfricus* his Homily (that was Antiently, before his time, received by the then Papiſts) which the ſaid *Elfricus* (an Archbiſhop of *Canterbury*) Tranſlated out of the Latine into the *Saxon* Language, which Homily was clear againſt Tranſubſtantion, ſaying, That the Bread, or Euchariſt, is not the Body that Chriſt ſuffered in; which the ſaid *Elfricus*, and one *Wulfſtius* then Biſhop of *Sherburn*, and one *Wulfſtane* Archbiſhop of *York* (who all had their Calling and Succeſſion in the *Roman* or Popiſh Church) commanded the Prieſts to read publickly on *Eaſter* Day (ſo called) to the common People, for their better Preparation or Inſtruction in the Sacrament (as they called it.) See the Epiſtle of *Elfricus* in *Worceſter* Library, compared with a Book in the *Saxon* Tongue at *Exoſter*.

Thus the Man of Sin, the Power of Darkneſs, hath drawn his Followers from one degree of Darkneſs to another; for ſince then in Queen *Mary*'s Days, the Papiſts Burned Hundreds of Men and Women, for confeſſing their Faith, that the Bread, or Euchariſt, (as they call it) is not the Body that Chriſt ſuffered in: And ſo they might have Burned many more, but the Lord diſappointed them; and ſo all Perſecutors about Religion muſt meet with diſappointments; and God will be the great Reward of the Righteous.

For

For they that hearken unto the Voice, or Light of Christ, who is the Sun of Righteousness, which shineth in their Hearts, and reproveth for Sin, it will teach them the fear of the Lord, which is the beginning of true Wisdom, and as they faithfully obey this Light, wherein they that are saved must walk, they shall know the Beams of the Sun of Righteousness, to be displayed more and more upon them; and shall know that the Reproofs of its Instruction is the Way of Life, and that the Light is the Path of the Just, and shineth more and more unto the perfect Day; and as they walk in that Way, (which is the Way of Holiness, wherein the Wayfaring Men, though Fools, shall not err) they will know a cleansing from Sin by the Blood of Jesus Christ, and so a Fellowship with true Christians who walk in the same Way, which as it is a good Old Way, so also it is the New and Living Way, which Christ hath Consecrated for the Faithful, thorow the Vail, that is to say, his Flesh; and such, fearing the Name of the Lord, they will meet with Refreshment in the Way, whereby they will grow as Calves of the Stall; and they truly hungring and thirsting after Righteousness, will come to be satisfied, and the Sun of Righteousness will arise unto them more and more, with Healing in his Wings, that can heal all their Distractions, and resolve all their Doubts, and hard Questions.

Prov. 9. 10. Rev. 21. 24. Prov. 6. 23. Prov. 4. 18. Isa. 35. 8. 1 John 1. 7. Jer. 6. 16. Heb. 10. 20. Mal. 4. 2. Mat. 5. 6.

Cant. 2. 17. And the Day is coming, and now is broken forth, that the Shadows must flee away, and the Everlasting Gospel must be Preached again, unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, and immediately the Voice of the Angel will follow, saying, *Babylon* is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the Wrath of her Fornication, which she handed forth to them in a Golden Cup; and the Voice of the other Angel followeth, saying, If any Man Worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God, which is poured out, without mixture, into the Cup of his Indignation, and shall be tormented with Fire and Brimstone in the presence of the Holy Angels, and in the presence of the Lamb, in whose Light they that are saved must walk.

Rev. 14, 6, 7, 8, 9, 10. Rev. 17. 4.

Therefore let all mark this, who receive the Mark of the Cross in their Foreheads, or offer their Infants to it; or who receive the Eucharist, as the Merchants call it, or their Bread and Wine, in their Right Hands; for the Beast would cause all both small and great, rich and poor, free and bond, to receive his Mark in their Right Hand, or in their Forehead, and would have no Man to buy nor sell, save he that hath his Mark; so he Excommunicates out of Church, and Market, (as they say) those that will not

pay

pay for his marking; and if the King of the Country give him Power, he throweth them into Prison upon his Excommunication; as many in *England* have experience.

Now the Mark of the Beast, which is the Man of Sin, is his Signs; for the Apostle *Paul* said, His Coming is with Signs; and therefore it is good for all to beware, that they neither receive nor buy his Signs, which is his Mark, of those that would compel, or cause them to buy their Water-Baptism, or their Bread and Wine, and tell them, that they are outward visible Signs of inward and spiritual Graces; for he that receiveth his Mark (that is his Signs) the same shall drink of the Wine of the Wrath of God; for though the Times of Ignorance God hath winked at, yet now in the Dispensation of his Everlasting Gospel, which is now preached again, in this the Day of his Power, he commandeth all Men, every where, to Repent, and to Fear God, and give Glory to him, for the Hour of his Judgment is come; and to Worship him that made Heaven, and Earth, and the Sea, and the Fountains of Waters.

2 Thes. 2.9. Rev. 13.15. 16. Acts 17.30. Rev. 14.7. 9. 10.

And in this the Hour of his Righteous Judgments, God will judge this Scarlet-coloured Beast, full of Names of Blasphemy, which is ascended out of the Bottomless Pit, and shall go into Perdition; and also he will judge the Whore, the Mother of Harlots, and Abominations of the Earth, who is drunken with the Blood of the Saints, and

Rev. 18.10.

with

with the Blood of the Martyrs of Jesus; that sitteth upon the Beast, and is arrayed with Purple and Scarlet Colour, and decked with Gold, and precious Stones, and Pearls, having a Golden Cup in her Hand, full of Abominations, and filthiness of her Fornication: And God (whose Judgments are true and righteous) is judging this great Rev. 19. 2. Whore, which hath corrupted the Earth with her Fornication, and he will avenge the Blood of his Servants at her Hand.

And this great Whore, that sitteth upon the Waters, which Waters are Peoples, and Rev. 17. 15, 18. Multitudes, and Nations, and Tongues, is the False Church, that is called *Babylon*, (which signifieth Confusion) which is that great City, which hath Reigned over the Kings of the Earth; and certainly all People that are gone a Whoring (after any other Lovers) from the Teachings, Leadings, and Guidings of the Light, and Spirit of Christ in their own Hearts, are within the Empire of this great Whore, or of the Beast that carrieth her, whatsoever they profess; or whatsoever Names and Titles they be distinguished by, or whatsoever their Professions be called; for all that dwell upon the Earth (whose Names are not written in the Book of Life of the Lamb, slain from the Foundation of the World) they all Worship the Scarlet-coloured Beast, Rev. 13. 8. which carrieth this great Whore, which Rev. 17. 7, 16. must be Burned with Fire; and how should their Names be written in the Book of Life of

of the Lamb (whose Life is the true Light in the Heart, and Conscience, in which all ought to believe, and to obey it) who rebel against his true Light in their Hearts, and will not obey it, nor walk in it that they might be saved? John 1. 4, 9. John 12. 36. Rev. 21. 24.

And let all beware of receiving, or retaining the Name of the Beast, which is written upon his Seven Heads, which Name is the Name of Blasphemy, which he causeth all to have, that sell and buy; for he causeth that no Man might buy or sell, save he that hath the Mark or Name of the Beast, or the Number of his Name, so he Excommunicateth out of Church and Market (as their saying is) all that will not receive his Name of Blasphemy; and so he hath caused those that are erred from the true Light in all their several Professions (which are his Heads, and the Mountains on which the Whore sitteth) to Blaspheme against the Light, and speak evil of it, and to give unto it many Blasphemous Names and Titles; and so his Name is a Name of Blasphemy, which those receive, that are erred in their Hearts, from the Light of the Lamb, wherein the Nations of them that are saved, must walk: And they shall have no true rest Day nor Night who Worship the Beast, and his Image, and whosoever receiveth the Mark of his Name. Rev. 13. 1. Rev. 17. 9.

And so it is a dangerous and destructive thing to Worship the Beast, to whom power hath been given over all Kindreds, and Tongues, Rev. 13. 7, 15.

Tongues, and People; or to Worſhip the Image of the Beaſt, which hath both ſpoken, and cauſed, that as many as would not Worſhip the Image of the Beaſt, ſhould be killed: And yet all the World hath wondred after the Beaſt, and worſhipped the Beaſt, ſaying, Who is like unto the Beaſt? Who is able to make War with him? And ſo all that diſobey, and rebel againſt the Light of Chriſt in their Hearts, they Worſhip the Beaſt, and wonder after the Beaſt, and beaſtlineſs, and filthineſs; and believe that there can be no overcoming of the Beaſt, nor true cleanſing from filthineſs, before their Bodies poſſeſs the Grave; which is as much as to ſay, who is able to make War with the Beaſt? And likewiſe all that receive, or pay for any thing of that which is called Religion, or Worſhip, in any ſort of Profeſſion whatſoever, for fear of the Threatnings of Men, or in Diſobedience and Unbelief of the Light of Chriſt in their Hearts, they thereby Worſhip the Image of the Beaſt, whoſe Image is Diſobedience, and Darkneſs, and Cruelty; and ſo all who in any manner diſobey the Light of Chriſt in their Hearts, for fear of the Cruelty of Men, they Worſhip this Image of the Beaſt, and muſt drink of the Wine of the Wrath of God.

Rev. 13. 3, 4.

For the Day of God's Power is come, in the Light whereof many have believed, which hath taught them the fear of the Lord, and hath led them in his Way, which

is

is ſtrength to the upright, where Cruelty of Men cannot hurt them, and therefore they fear not Man; for the fear of Man bringeth a Snare, but whoſo putteth his Truſt in the Lord ſhall be ſafe, for in the fear of the Lord is ſtrong Confidence, and his Children have a place of Refuge; and the fear of the Lord is a Fountain of Life, to depart from the Snares of Death, and from the fear of Man that bringeth a Snare, who can but kill the Body; and therefore they whoſe Hands God had taught ſpiritually to War, and their Fingers to Fight without Carnal Weapons, they will only fear God, who is able to deſtroy both Soul and Body in Hell; for God's Salvation is nigh them that fear him; and the Name of the Lord is their ſtrong Tower, into which they run, and are ſafe from the fear of evil. Prov. 10.29. Prov. 29. 25. Prov. 14. 26, 27. Pſal. 18. 34. 2 Cor. 10. 4. Mat. 10. 28. Prov. 18. 0.

And ſo the Care of the Children of God (who have good will to all Men) is not to pleaſe Man, but to pleaſe God, and faithfully to follow the Lamb, Chriſt, the Captain of their Salvation, in whoſe Light they walk, and in whoſe great and terrible Name their Confidence is ſtrong; and ſo they are ready and willing to follow their Captain, having on the whole Armour of God, the Light, even the Helmet of Salvation, and the Sword of his Spirit, and the Breaſtplate of his Righteouſneſs, and their Loins girt about with Truth, and their Feet ſhod with the Preparation of the Goſpel of Peace, and above all, taking the Shield of Faith, Pſal. 99. 3. Rom. 13. 12. Eph. 6. 11, to 18.

wherewith

wherewith they shall be able to quench all the fiery Darts of the Wicked: And so when the Beast, and the Kings of the Earth, and their Armies are gathered together to make War against the Lamb, and his Army; then shall the Beast be taken, and with him the False Prophet; who had deceived them that had received the Mark of the Beast, and them that worshipped his Image; these both must be cast alive into a Lake of Fire burning with Brimstone; mark this, they must be so cast alive: And the Remnant must be slain, with the Sword that proceedeth out of the Mouth of the Lamb; and so the Lamb and his Followers shall have the Victory.

Rev. 19. 19, 20, 21.

Rom. 1. 16. And the pure Everlasting Gospel, which is the Power of God, which is now Preached again, if it be hid, it is hid in them that are lost, as the Scripture saith (though some Translate, to them that are lost) in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the Glorious Gospel of Christ, who is the Image of God (who is Light) should shine unto them, and so they that believe in the Light of the Gospel in them, it will shine unto them, as they are Faithful to it; but the Man of Sin, the God of this World, with his Signs, and all the means that he, and his Ministers, or Members, can use, endeavoureth to blind the Minds of People, that he may keep them in Darkness, unto Destruction with himself.

2 Cor. 4. 34.

1 John 1. 5.

And

And those that God maketh Instruments, in his Power, to Preach the Everlasting Gospel of his Grace, that bringeth Salvation, they Preach not with enticing words of Man's Wisdom, nor in the words that Man's Wisdom teacheth, (as Man-made Preachers do) but which the Holy Spirit teacheth; and they Preach not themselves, but Christ Jesus, the Lord, and their selves Servants for Jesus sake; for God, who commanded the Light to shine out of Darkness, hath shined in their Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ; and so their Errand is to turn People from Darkness to Light, and from the Power of Satan, (which is the Power of Darkness) unto God, who is Light. Acts 20. 24. Tit. 2. 11. 1 Cor. 2. 4, to 14. 2 Cor. 4. 3, to 7. Acts 26. 18.

And so the Message of the true Ministers of the Gospel in this Day, and the Message of the true Ministers of it in the Primitive Times of Christianity, is one and the very same; for the Message of the true Ministers of the Gospel, which they had heard of God, and declared unto People, was, that God is Light, and in him is no Darkness at all, (and they that walk in Darkness have no Fellowship with him) and they Preached, and wrote to People, that they should walk in the Light, that they might have Fellowship with them, whose Fellowship truly was with the Father, and with his Son Jesus Christ: And they preached not, neither wrote, that, which they had not Experience 1 John 1. 2, to 7.

ence of; but of that which was from the beginning, which they had ſpiritually heard, and ſeen, and handled, of the Word of Life; and they Preached not up Carnal Ordinances, nor Signs, nor Shadows, but againſt them; and Preached the true Doctrine of Chriſt Jeſus the Subſtance.

Heb. 11. 6. John 12. 10, to 37. And the Doctrine of Chriſt concerning Faith (without which it is impoſſible to pleaſe God) is this, while ye have Light, believe in the Light, that ye may be the Children of Light; and yet many believed not, becauſe the God of this World had blinded their Minds, and hardened their Hearts; and the Chief Prieſts were Cruel againſt him for his Doctrine, in thoſe Days, (as they are againſt the Light now) and conſulted to put him to Death: And the true Miniſters of Chriſt they preached this Doctrine; that it is the Life in the Word

Joh. 1. 1. to 12 (which is Chriſt) that is the Light of Men, and the true Light that lighteth every Man (and Woman) that cometh into the

1 Cor. 12. 7. Eph. 5. 7, to 15. World; and they called the Light alſo the manifeſtation of the Spirit, given to every Man to profit withal; and ſaid, Whatſoever doth make manifeſt, is Light; and all

Rom. 13. 8, 9. things that are reproved, are made manifeſt by the Light; and whatſoever may be known of God is manifeſt within; and they called it the Word of Faith (nigh in the Mouth, and in the Heart) which they

Rom. 10. 8. Jam. 6. 21, to 26. preached; and the Engraffed Word that is able to ſave the Soul; and the Word of

God's

God's Grace that bringeth Salvation, which hath appeared to all Men, to teach; and they called it the Word of Reconciliation, which God had put in them, (as Margined Bibles truly say it is in the Greek) and the Word of Life, and the Word of Salvation, and the VVord of Christ, which they advised some to let it dwell in them richly; and the VVord of Righteousness: And Christ himself called it the VVord of the Kingdom (of God, which is within) which is sown in the Heart: And many other suitable Names, and significant Appellations hath Christ and his Ministers given to the Light, which they preached, that People might believe in it, Recorded in the Holy Scriptures; and this was, and is, and is to be, the Doctrine of Christ and his Ministers.

Acts 20. 32. Tit. 2. 11, 12. 2 Cor. 5. 19. Phil. 2. 16. Col. 3. 16. Luke 17. 20, 21. Mat. 13. 18. to 23.

But this is terrible Doctrine to the Devil, the Man of Sin, the Power of Darkness; for when People believe in the Light of Christ in their Hearts, and in the Sufficiency of it, and come into the Obedience of it, then the very Foundation of the Devil's Kingdom cometh to be shaken, and the Kingdom of Christ (in some measure) cometh to be enjoyed in them: And this Doctrine is also terrible to the Ministers of the Man of Sin, who undertake to teach People, and tell them, that the way to Christ is in the frequenting of their Ordinances, Preachings, Prayers, and VVorships, and in the use of their Elements, Ceremonies, and Traditions; when as all of it is but for their Tythes,

Benefices, Wages, worldly Interest and Promotion; for when any come to believe in the Light of Christ in their Hearts, and to receive its Teachings, in the Love of it, they will know the free Teachings of Christ by his Light, to teach them to profit in Spiritual Things; and first to deny themselves of their Beloved Sins, and so they will find ease and satisfaction of Soul, which all their former Teachers (with all their fair words, and preachings never so much against sin) could not profit them in at all; but God freely teacheth all his People to profit, and in their profiting in his Fear, and Obedience, great shall be their Peace; and therefore they who truly learn the Teachings of God by his Light, they will never Hire other Teachers, neither pay towards the Elements and Ordinances of the Worships, of Mens Institutions or Doctrines; but they will deny them all, and Worship the Image of the Beast no more.

John 6.45. Isa. 48.17. Isa. 54. 23. Jer. 23.32. Psal. 119.165. John 14.16, to 27.

And they, who in the Faith and Obedience of the Light in their Hearts, have in true Hunger and Thirst after Righteousness, forsaken all, for the Gain of its Rich Satisfaction, the Lord will give strength unto them, and plentifully bless them with his Peace, which passeth all the Understanding of Men, and it will rule in their Hearts, and keep their Hearts and Minds through Christ Jesus, in a continual watchfulness against the Adversary of their Souls Peace; and also in a continual earnest breathing, or praying

Psal. 29.11.

praying to the Lord for a daily and constant supply of the Heavenly Bread and Water of Life, without which (they know) their Souls cannot live unto God, but the Power of Death and Darkness will again prevail in them, and over them.

And all those that in and by the Light, the Word of God's Grace, have Authority from Christ in the Movings of his Spirit, and in the Constrainings of his Love in their Hearts, to preach his Everlasting Gospel; such preach not for Gifts, visible Rewards, Tythes, nor outward Benefices, neither Covet they any Man's Silver, or Gold, or Apparels, but their labour of Love in the Service of Christ, is to bring People from the Teachings of Men, which are fallible, to the Teachings of (their Teacher, which is) the true Light, even the Grace of God which bringeth Salvation, which hath appeared to all Men, which was the Teacher of the Apostles of Christ, which Teacher is Infallible; that all by receiving his Teachings, and believing in the sufficiency of this Grace, Light, or Manifestation of the Spirit of Christ in their Hearts, which is given to every Man to profit withal, might so far profit therewith, as to become Children of the Light, and so Children of God, who are led of the Spirit of God, who teacheth his People to profit: And also that being delivered from the Bondage of Corruption, and the Corruptible Traditions, and Ordinances of Men, all such may know and Isa. 48.17, 18.

enjoy the glorious Liberty of the Children of God, who are not to be subject to such Traditions, or Ordinances; and this is the Doctrine of the true Ministers of Christ, as appeareth by these, and many other places of Holy Scripture, *Rom.* 8. Chap. 2 *Cor.* 3. 2, to 18. *Gal.* 4. 1, to 15. *Gal.* 5. 1, to 26. *Eph.* 2. 1, to 22. *Col.* 1, and 2. Chapters. *Heb.* 8, 9, and 10. Chapters. *Mat.* 10. 7, 8, 9, 10. 1 *Tim.* 6. 3, to 12. *Act.* 20. 24, to 36. 2 *Cor.* 12. 8, to 20. 1 *Cor.* 9. 16, to 23. 2 *Pet.* 1. 18, 19. *Heb.* 12. 22, to 26. *Rev.* 2. 7, 17, 29. *Rev.* 3.

But they who in their Humane Wisdom or Learning, or both; (for the love of Money, Gifts, Rewards, Tythes, Benefices, outward Interest or Promotion) undertake to Preach, and style themselves Ministers of the Gospel of Christ, and claim the precious Name of Christianity; such mock at the mentioning of the Movings, and Leadings, and Guidings of the Spirit of Christ, whereby it appeareth that they are not moved, nor led, nor guided by it in their preaching, and so it is another Spirit, even the Spirit of the Man of Sin, by which they are moved to Preach, for it must be the one of the two Spirits that moveth them; but he that hath not the Spirit of Christ, is none of his, and so is no true Christian; and no Man can truly say that Jesus is the Lord, but by the Holy Spirit; so it is plain, that he that is not moved, led, and guided by the

Rom. 8. 8, to 17. 1 Cor. 12. 3.

the Holy Spirit of Christ, is none of the Ministers of Christ.

And such Preachers have only their Authority from Men, by which they Preach, and not at all from God, as all true Ministers of the Gospel have; and so their Labour is quite contrary to the Labour of the Ministers of Christ; for they preach up Signs, Ceremonies, Ordinances, and Traditions of Men, and labour to keep People in dependance upon them, which are all to perish with the using, that thereby they may keep them in Ignorance, to receive, admire, and depend upon their Teachings; that for their Preaching they may pay them Wages, Tythes, *Easter* Reckonings, *Midsummer* Dues, &c. as they call them, or give them Gifts, Rewards, Honours, or Esteem; and so with their Signs, and all their other Endeavours, they labour to keep People from believing in the Sufficiency of the Light of Christ, the Word of God's Grace in their own Hearts, which is the Teacher of all true Christians, and which bringeth Salvation; that so they may keep them in dependance upon Man's Teachings, and from the Teachings of God, who teacheth all his Children, and all true Christians, who must all know him, from the least, even to the greatest of them.

Acts 20. 32. Tit. 2. 11, 12.

Isa. 54. 13. John 6. 45. Heb. 8. 10, 11. Jer. 31. 34.

And if any Pleaders for Signs or Ceremonies, think themselves obliged to the use of them, by reason of any Command from Christ, or his Apostles; yet they may

certainly know, (and that is more than think) that they make not near so great a matter, of the other plain and positive Commands of Christ and his Apostles, but generally act quite contrary to many of them, as plainly appeareth; for Christ commanded his Ministers, saying, *Freely ye have received, freely give*; but because many such Preachers have paid dear for their Learning, therefore perhaps they may not think that Command obliging upon them; but they may read, that they to whom this Command was given, had left all to follow Christ; and Christ saith, He that forsaketh not all that he hath, he cannot be my Disciple.

Mat. 10.8. Mat. 19.27, 10 30. Mark 10.28, to 31. Luke 14.33.

And whether such Preachers have freely received or not, all may see that they are far from freely giving their Preaching, or Ministry, who Persecute, cast into Prison, or make Spoil or Havock of the Goods of Innocent People, only because they cannot receive their Teaching, not pay them for it; nor for their Ceremonies, such as Bread and Wine, and outward Baptism, or others, which they make a Trade of to get Money by, which is quite contrary to the Command of Christ, and of his Apostles; and so such are also far from forsaking all for the sake of Christ, and far from being his Disciples, or keeping his Commands.

And Christ said to his Ministers, *Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as*

Mat. 10.1. to 42.

as doves; but they that persecute, or cast into Prison others, for not paying them for their Preaching, or their Ceremonies, they obey not this Command, being far from the harmlesness of Doves; and indeed they are not so wise as the Serpent, who hath deceived them, and blinded their Minds with the love of outward things (with which they know not how soon they must part) so that they cannot see the things which concern Everlasting Peace; yet the Serpent hath endued them with much of his Wisdom, whereby both they themselves, and many others through them are deceived; but the Children of the Light, in the Wisdom that cometh from above, see beyond all his and their deceit, and they often with much exercise experience, that such as claim Tythes, &c. for their Preaching and Ceremonies (though in the Serpents Wisdom, they may cover as with Sheeps cloathing) they are inwardly (and often manifest it outwardly) as ravening Wolves amongst Sheep, and not as Sheep amongst Wolves, and so they observe not Christ's Command of being harmless as Doves.

Sweet Christian Language! Ironice.

ye voice of a perfect man.

And likewise Christ and his Apostle commanded, saying, *Swear not at all, neither by heaven, neither by the earth*, neither by any other Oath, but let your Yea, be Yea, and your Nay, Nay, lest ye fall into Condemnation; and this the Apostle commanded above all things: And Christ said, *Whatsoever is more than yea, yea, and nay, nay, cometh*

Mat. 5. 33, to 38. Jam. 5. 12.

eth of evil; but the Pleaders for Ceremonies, Signs and Shadows, they make light of this great Command, and plead generally for Swearing; and at their very entrance into their Office or Calling, to get their Tythes or Wages, &c. they must Swear, and so break the Commandment of Christ at the beginning of their pretended Ministry of his Gospel, in which they Preach up Signs and Ceremonies, for which they can find no such plain nor positive Command from Christ, or from his Apostles; as they may find against any Swearing at all: And of what interest, to the good of any, can their Ministry be, the beginning of which is in disobedience to the strict and positive Command of Christ?

And this is evident by many undoubted Histories, and Records of the Transactions of former Times, that true Christians (as well under Apostatized Titular Christians, as under Heathens) have deeply suffered for their Obedience to Christ's Command, in denying to Swear upon any account; and it is also evident, that the Preachers up of Signs and Ceremonies, who pleads for Swearing, get more Tythes and Money for their Preaching, than they could get by denying of Swearing; but is (according to the Apostles intimation) by Swearing they are fallen Ipso Condemnation, who can get them out again, though they should give him all their Tythes and Money to get them out?

So it is very plain, that they who pretend by Command from Christ to preach up Ceremonies, Signs, or what they call Sacraments, do practice disobedience to several of the plain and positive Commands of Christ; but above all, that weighty and positive Command of Christ concerning Faith, (without which it is impossible to please God) which Command is this, *While ye have light, believe in the light, that ye may be children of light*; this they cannot endure to hear of, they are far surely from keeping it; and what a Faith have they, who believe not as Christ commandeth to believe?

Heb. 11.6.

John 12.36.

Now every one that doth evil hateth the light, neither cometh to the light, lest his Deeds should be reproved; and so such are far from believing in the light, neither would they have others to believe in it, who hate and speak evil of the light, as the Ceremony-Preachers generally appear to do; but they who have come to the light, and brought their Deeds to the light, and thro' Faith in it are become Children of light, these know False Prophets by their Fruits, and their Signs, as Christ foretold; and many of their own Followers also are convinced by the light of Christ in their own Hearts (though but as strangers to it) of much Deceit and Hypocrisie amongst them; and they that take heed to this light that inwardly reproveth for sin, and give up their Hearts in the love of it, to answer the requirings of it, to them it will discover daily

John 3. 16, to 21.

Mat. 24.24. Mat. 7.15, to 20.

ly more and more; but they that resist it, and go from it, the God of this World, (even the Spirit of the Man of Sin, who prevaileth upon such with his Power and Signs) blindeth their Minds, and so the Mat. 15. 14. Blind leading, and following the Blind, both fall into the Ditch.

And if any reckon their Ceremonies, as necessary to distinguish them from others, as *Turks*, *Mahometans* and *Jews*, &c. who do not at all believe, that Christ the Messiah is come in the Flesh; yet there is no ground for such an Assertion, for they are more distinct from them who use no such Ceremonies, Ordinances, nor Traditional Observations at all; for the *Turks*, *Mahometans*, *Jews*, and *Heathens*, all of them have many such things, though not the same, yet as ridiculous as any of theirs that profess Christianity, and they are not like to change their own Ceremonies and Observations for others with them, or by the Perswasions of them, who can shew no better ground for their own, than can be shown for sprinkling of Infants, and having to them Godfathers and Godmothers, so called, &c.

And so that which maketh the People of God to be best distinguished from *Turks*, *Mahometans*, outward *Jews*, and *Heathens*, is to take heed unto, believe in, and obey the true light of Christ in their Hearts and Consciences, wherewith he lighteth all, without exception; which is the Grace of Tit. 2. 11, 12. God that bringeth Salvation, and hath appeared

peared to all Men, teaching those that are willing to be taught of it, to deny all ungodliness and worldly Lusts, to wit, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Wrath, Strife, Covetousness, Emulations, Seditions, Heresies, Envyings, Murders, Drunkenness, Revelling, and such like things, in which *Turks*, *Mahometans*, outward *Jews*, and *Heathens* are generally too apt to be found; and all that are in these, or any of these things, though they profess Christianity, are yet but as in the same ground with them, and so little distinction, but in Name, can be made betwixt them. Gal. 5. 19, 20, 21.

But they that are faithfully given up in their Hearts and Minds to obey the light, the saving Grace of God, it teacheth them to live soberly, righteously and godly in this present World, and so to live in peace, love, long-suffering, gentleness, goodness, meekness, and temperance; and so here is a clear distinction between these who are true Christians, and these called *Turks*, *Mahometans*, outward *Jews*, and *Heathens*, who generally live in ungodliness and worldly Lusts; though some of them for Temperance and Moderation, have far exceeded many Professors of Christianity, who unworthily claimed the Name of Christians. Gal. 5. 22, 23, 24.

But they seem to imitate the *Jews*, who have, and plead for Typical Ceremonies, and Ordinances, for Meats, and Drinks, Heb. 9. 9, 10, 11, 12.

and

and divers Washings, and Observations of
Gal. 2. certain Days, and Times, wherein they
command to abstain from some sorts of
Gal. 2. Meats, or from labour; but they seem to
exceed the *Jews* concerning Times of Mar-
Rom. 14. 6. riage, who forbid Marriage at some parti-
cular Days, or Months, or Times; or to
their Priests some forbid Marriage at any
time. But such were Prophesied of by the
Apostle of Christ, who accounted forbid-
ding to Marry, and commanding to abstain
1 Tim. 4. 1, 2, 3. from Meats, the Doctrine of Devils.

And they seem to imitate the *Jews* in
taking Tythes; now Tythes were given
Numb. 18. 20, to 32. Deut. 14. 22, to 29. Neh. 10. 37, 38. to the Tribe of *Levi*, of which the Priests,
as *Aaron* and his Sons, &c. were, and the
Priests were to have a Tenth Part of the
Tythes, and the rest was for the Portion of
the other *Levites*, (having none other Inhe-
ritance) and for the Fatherless, and Wi-
dows, and Strangers; But now the Priests
Challenge the whole Tythes (which may
be as much as a Sixth Part of the clear Pro-
fits) all to themselves, and would rather
have more, than let either *Levite*, or Father-
less, or Widow have part with them; for
when a Widow hath her Husband taken
from her by Death, then presently the Priest,
or his Tythe-farmer, or Servant, cometh to
threaten the Widow (if she be not free to
pay) for a Mortuary, as they call it; what
Children soever she have to maintain, if all
her Husbands Goods but amount to 6 l. 6 s.
8 d. though perhaps the Priest's Income a-

mount

mount to an Hundred times so much for one Year.

And their Mortuaries (so called) in the very Midnight, caused by the prevailing Power of Darkness in the Apostacy and Popery, were invented for pay for Prayers for the Dead, to bring their Souls out of Purgatory, as the Pope and Priests (that had terrified poor People with a Dream of Purgatory after Death) told and preached to People; and that the Soul of the Dead might share in the Stock of Merits that they pretended they had to Sell to them, who came with Money to buy: And now those Priests, that pretend Reformation from Popery, and deny to pray for the Dead, are not ashamed to Claim Mortuaries, the Wages of Prayers for the Dead.

And Mortuaries, and Pigs, and other things, they have annexed to their Tythes, and so now the Priests exceed all the whole Tribe of *Levi* for Tythes; though a Tenth Part of their Tythes, given by the Law of *Moses* sufficed the *Jewish* Priests, who were part of the Tribe of *Levi*; but now under the Gospel Dispensation, Christ Jesus, who came of the Tribe of *Judah*, is become the High-Priest for ever, who by Offering up himself once for all, hath changed the Levitical Priesthood, and the Law that gave Tythes; and hath established his Law of the New Covenant written in the Heart, and his Everlasting Priesthood, which is inwardly to be witnessed by true Christians.

Heb. 7.
Heb. 8.
Heb. 9.
Heb. 10.

But

But the Ceremony-preachers imitate the *Jews* and *Heathens* nearer in their Swearing, and pleading for Swearing upon a Book, which is Swearing by a Sign, a Jewish, or Heathenish Custom, and contrary to the Command of Christ and his Apostle.

And likewise they imitate the *Heathens*, in keeping and using their Names of Days and Months, who were Idolaters, and adored divers Idols, and appropriated Seven of them unto the Seven Days of the Week, and worshipped each Idol on the appointed Day.

See *Verstigan's* Antiquities, and *Camden's* Brit.

On the First Day of the Week, the old *Saxon Heathens* (whom Records mention to have been the first that brought in those Names) they worshipped the Idol of the Sun, which was placed in a Temple, and there Sacrificed unto, to the Adoration whereof they gave to that Day the Name of *Sunday*; likewise on the Second Day of the Week, they worshipped their Idol of the Moon, and from thence it retaineth the Name of *Monday* or *Moonday*; and the Third Day of the Week, they Dedicated to the Worship of an Idol called *Tuisco*; and the Fourth for an Idol called *Woodin*; and the Fifth to an Idol called *Thor*; and the Sixth to an Idol called *Friga*; and the Seventh Day of the Week, to an Idol called *Seator*; and from thence came the Names of *Tuesday*, *Wodensday* (or *Wednesday*) *Thorsday*, *Friday* and *Saturday*; so they may see from whence those Names of the Days came.

And

And also the *Heathens* named the Months thus, they called the first Month *March*, from *Mars*, whom they called the God of Battel; and the second Month called they *April*, from a Title of *Venus*, whom they called the Goddess of Love and Beauty; and they called the Third Month *May*, from *Maia*, otherwise called *Flora*, who was a Strumpet in *Rome*, and on the first Day of that Month she set up a Pole before her Door to allure her Lovers, and thence came the Name of May-pole; and they called the Fourth Month *June*, from *Juno*, whom they called the Goddess of Wealth; and the fifth and sixth Months they called *July* and *August*, in Honour to *Julius Cæsar*, and *Augustus Cæsar*, two *Roman* Emperors; and four of the other Months retain their proper Names after the *Latines*, as *September*, *October*, *November*, and *December*; but the Eleventh Month they called *January*, from *Janus* a King of *Italy*, who for his Wisdom they pictured with two Faces, and honoured him as a God; and they called the Twelfth Month *February*, from *Februus*, otherwise called *Pluto*, whom they called the God of Hell; and so they may see how their Names of the Months, and Days, came from the *Heathens*.

And in as much as the People of God the *Jews*, under the Law, were strictly commanded to make no mention of the Names of other Gods, nor let it be heard out of their Mouths; and *David* in obedience thereunto said, Exod. 23. 13. Psal. 16. 4.

said, That he would not take their Names into his Lips; therefore Christians (being Jews inwardly) ought not to use such Names, who are under a more glorious Dispensation than the outward Jews were; for how can they truly claim the Name of Christians, who call the Days, and Months, (that God hath given them, wherein they ought to serve him) by the Prophane Names of the Heathenish False Gods, and Idols?

And so the Preachers up of Ceremonies and Ordinances of Men, may see how they imitate the Jews and *Heathens*, and therefore it is to no purpose for them to use or plead for their Ceremonies, as necessary to distinguish them from Jews, and *Heathens*.

Now as the Man of Sin, after the working of Satan, cometh with all Power, and Signs, and lying Wonders, and so prevaileth upon People (who may profess Christianity) by his dark Power to disobey the light of Christ in their Hearts; so People come to be by degrees darkned, and blinded in their Minds, and their Senses come to be so stupified, that they more and more depend upon their Teachers (though they be as blind and stupid as themselves) and after their Doctrines depend upon their Signs and Ceremonies, which they receive as Ordinances of Christ, but know not, neither truly seek to know the Substance Christ Jesus, whose Religion they profess, but are out of, as indeed all are, (though they may profess the Truth as it is in Jesus) who disobey

obey the light, and walk not after the Spirit of Christ, (though they talk never so much of it) but walk after the Flesh.

And because many that pretend Reformation from Popery (the Nest of Ceremonies and Traditions) look upon these Two Ceremonies (which they call Sacraments) to wit, outward Baptism, and eating Bread, and drinking Wine (which they call the Lord's Supper) to be now practiced, and of necessity to be used, because of a Command of Christ, or his Apostles; therefore what is here before-written (though much might be added) is that all concerned may see, and examine, and know, that without the substance in some measure enjoyed, the Types and Ceremonies never profited at all; and that by believing in, and obeying, and walking according to the Teachings of the Grace or Light of Christ in their own Hearts and Consciences, they may in the Fellowship and Unity of all the Children of God, enjoy true satisfaction by the Bread of Life, which Christ freely giveth to all true Christians, which Bread is his Flesh; and likewise may drink freely of the Wine of the Kingdom of God, (which Christ termed as the Blood of the Grape) which is his Blood, which he giveth to true Christians to drink at his Table in his Kingdom, which is within.

John 6. 51, to 58. Luke 22.15, to 31. Luke 17. 20, 21.

And so in and by the Light and Spirit of Christ, they may know and enjoy the liberty of true Christianity, from the Bondage of,

and unto any sort of weak and beggarly Elements, Types, Signs, Ceremonies, Ordinances, and Traditions of Men, which after Mens Doctrines and Commandments, are all to perish with the using; and into the use of which, the Man of Sin is apt to lead People; and the Devil himself may creep into the use of them.

And the Man of Sin likewise alloweth, (or rather teacheth) to his Followers (in whom he raleth by his Power) in a Profession of Christianity, to use more Signs than those of Baptism, and of Bread and Wine, for which there is no ground at all from Christ, or his Apostles, nor is there any mention of any Command for such things in the Scriptures of Truth; all which are too many to be mentioned here, but some of them may be noted.

As the white Linnen, or Surplice, which their Priest, or Minister must wear when he readeth Prayers, &c. which is reckoned to be a Sign of, (or else taken for the true) Rev. 19.7,8. fine Linnen, clean, and white, which is the Righteousness of the Saints, which is given to the Lamb's Wife, (the Church and Jer.23.6. Spouse of Christ) to be arrayed with: Now Jer.33.15,16 the Righteousness of the Saints is Christ, of 1 Cor.1.30. whom it was Prophesied, that he should be called, The Lord our Righteousness; and he is called, the Branch of Righteousness, and the Sun of Righteousness, and in him is the true light that enlighteneth every Man that cometh into the World; and unto them

them that fear the Name of the Lord, will he arise with healing in his Wings, and they shall go forth, and grow up as Calves of the Stall, and shall tread down the wicked that shall be as Ashes under the Soles of their Feet. Luke 1. 78, 79. Zech. 3. 8.

And this Sun of Righteousnes, which is Christ, arrayeth those that believe in, and love, and obey, and walk in his light (which shineth in their Hearts) with his glorious Beams, and puts on them the white Robe of Righteousnes; for these walk in the light of the Lamb, that takes away the Unrighteousnes, and they follow him (though it be thorow great Tribulation) whithersoever he goeth or leadeth; and these are they that overcome by the Blood of the Lamb, and by the Word of their Testimony, who love not their Lives unto Death; and coming out of great Tribulation, wash their Robes, and make them white in the Blood of the Lamb. 2 Cor. 4. 6. Rev. 7. 13, 14. Rev. 12. 11. Rev. 14. 4, 5.

But the Priest's Surplice is not washed after that manner, but rather in the spoil of other Peoples Goods, gotten by Deceit or Violence; and when it is washed, and made as white as he can get it made, yet the Leprosie of *Gehazi*, which cleaveth to his Seed for ever, which was, and is as white as Snow, is as plain to be seen upon the Priest's Mind, by the single Eye, as his white Surplice is to be seen upon his Back by the natural Eye; for all that covet Gifts or Rewards for Preaching, or the like, are of the Seed 2 King. 5. 27.

of *Gehazi*; and much more, Perſecutors for Wages for their Preaching, are plain to be ſeen ſo to be, being worſe than *Gehazi*.

And another Sign, which the Man of Sin teacheth and alloweth to his Followers, is the Sign of the Croſs of Chriſt, as they call it, which they make of Gold, Silver, Wood, or Stone, *&c.* which in the Wiſdom of the Man of Sin, is highly exalted in the Popes Territories; but the Exalters of this Sign of the Croſs, refuſe to take up the daily Croſs of Chriſt, who is the Power and Wiſdom of God; and the preaching of the Croſs of Chriſt is to them that periſh fooliſhneſs, but to them that are ſaved it is the Power of God, whereby the World is Crucified to them, and they unto the World; and the Apoſtles preaching of the Croſs of Chriſt, was a ſtumbling-block to them that required a Sign, and ſo it is now; and it was fooliſhneſs to them that ſought after Wiſdom, and ſo it is now; and Chriſt ſaith, *If any man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me.*

1 Cor. 1. 17, to 30.

Luke 9. 23.

Now this true ſelf-denial, and taking up daily of the Croſs of Chriſt, that Crucifieth to the World, and Crucifieth the Fleſh with the Affections and Luſts thereof, it is not ſo light a matter, as is the taking up of a little Golden, or Silver, or Wooden Croſs, and the carrying of it, which pleaſeth the Carnal Mind, that is Enmity againſt God, and would have the Mind ſatisfied with the Sign, though it be far from the

Eph. 2. 16.

Sub-

Substance; for the Cross of Christ Crucifyeth the Carnal Mind, and Slayeth the Enmity in those that daily bear it; and all that know the state of true Christianity, they inwardly know a daily taking up, and bearing of the Spiritual Cross of Christ, which in them Crucifieth the Carnal Mind, and the Flesh, with its Affections and Lusts, and thereby their Souls come to witness liberty in the Service of Christ, and to answer his Requirings by his light in their Hearts; and such need not to make, or carry outward Crosses, to put them in mind of the Crucifixion of Christ. Rom. 8.6,7. Gal.5.24.

For the Admirers and Carriers of outward Crosses, pretend that they are helpful, to put them in Mind that Christ was Crucified for them, when as they may carry as many of them as they can bear on their Backs, and yet be Crucifying Christ inwardly; and so there is a great difference between the Cross of Christ, which is the Power of God; (without the taking up and bearing of which, none can obtain the Crown of Life and Salvation) and those Crosses that are made of Silver, or Wood, *&c.* that any Child can carry; or those that are made with Water in the Foreheads of Children, or others, which some Pretenders to be Reformed from Popery yet use.

And concerning the Invention of their outward Crosses, it is Recorded, That (before the Name of Pope was given, or the Bishop of *Rome* Entituled Universal) one

See *Socrat.* 1 Cap. 6, 9. *Plat. Polid. Deborus*, &c. *Macarius* Bishop of *Jerusalem*, was the means (with one *Helena*) that the Cross was found in the Year 310. so it seemeth the Apostles and Primitive Christians made no stir about the outward Cross, otherwise it would not have been neglected Three Hundred Years: And *Agapetus* Bishop of *Rome*, first commanded People to go a Processioning, to follow the Cross in the Year 533. this is contrary to Christ and his Apostles: And as the Power of the Man of Sin prevailed, those Crosses, and other Inventions, were more and more esteemed, so that in the Year 569. King *Conwall* had always a Silver Cross carried before him, and caused Crosses to be set first upon every Steeple in *England*.

And the Days of the Invention and Exaltation of the Cross, are to be found in most *Almanacks* or *Kalenders*; the one being on the Third Day of the Third Month (call'd *May*) which is called *Invent. Crucis*, or holy Cross, or *Helena*'s Day, because they say she helped to find it; and the other is on the Fourteenth Day of the Seventh Month, or *September*, which is called *Exalt. Crucis*, or holy Cross, or holy Rood; so they may see not only the Year, but the Month and Day of the Invention, and Exaltation of their Crosses.

Plat. Pan. Rec. fol. 355.

It were large to write of all the Signs, Ceremonies, and silly Superstitious Practices, which the Apostate Christians (upon whom the Power of the Man of Sin prevailed) have by degrees (as the Apostles Pro-

Propheſied that they ſhould) brought into their Churches, ſo called, ſome inſtituting one thing, and ſome another, in the fallen Wiſdom, for their outward Gain, part of them being derived from the *Jews*, and part from the *Heathens*; and the Inventions or Introductions of them, are largely to be found upon Record; (notwithſtanding the ſtrict Inquiſitions and Search that hath by the Papiſts been made for the deſtruction of ſuch Books) where is to be found the Authors Names, and the Times when they were firſt impoſed upon, and received by and amongſt them called Chriſtians; witneſs *Euſebius* lib. 5. *Aug.* lib. *de Hæreſ.* *Becon's* Works. *Heſpinian de Orig. Temp.* *Pageon* of Popes *Acts and Monuments*, and many others.

And at the dawning of the Day of God, (which is breaking forth upon the Nations, and the Shadows (of the dark Apoſtacy) are flying away) many being Convinced by the Light of Chriſt in their Hearts, concerning the Vanity of many of the Superſtitious Popiſh Ceremonies, as well as of their deſtructive Doctrines, Tenets, and Practices; they in following and minding the Light (which had Convinced them) they upon good ground ſeparated from the Papiſts, and proteſted againſt their Abominations; and ſo according to what they knew made a Reformation, and were called Proteſtants. Cant. 2. 17.

And at that time, great was the Work of God, in bringing many in some measure out of *Babylon*, the City of Confusion; wherein many had long been held in Captivity; and for bearing the same Testimony, that the Protestants then bore against the Invented Idolatrous Ceremonies, Signs, and Superstitious Practices of the Times, had suffered greatly under the Popes Usurped Exalted Power, and under his Subjects the Apostatized Christians, and many had been Murdered.

And those that in their Day and Time answered and obeyed the Light, that in their Hearts convinced them of their own Sins, and also of the Errour and Superstition of Popery, and continued to the end in sincerity of Heart, answering the Requirings of the Lord, according to what he made manifest to them in their Hearts, they laid down their Heads in Peace with God, who preserved them in their Exercises, to their endless Comfort, and to his own Praise.

But many by negligence, in not answering the Lord, according to what he made known by his Light in them, were prevailed upon by the deceit of the Man of Sin, to rest as satisfied with the Form of the Protestant Worship and Religion, and with the Pleasures, Riches and Honours of the World; and so rested short of the Possession of the Life and Power of Godliness, and Christianity; though they held the Profession and Name of Christians and Protestants, and such

ſuch rather went backwards towards Popery again, than forward towards a full Reformation from it.

For though there was a denying, and a proteſting againſt many Popiſh Ceremonies and Superſtitious Practices, and a denying of the Pope their Head, and the Head of the Romiſh Church, which was well ſo far (for Chriſt is the Head of his Church, which is his Body; and he ought to rule and ſway by his holy Light, Power, and Spiritual Scepter in the Hearts of People) yet many that profeſſed Chriſt, and Reformation from Popery, they would not that he ſhould rule over them, but they deſired to rule over others; for when they that reckoned themſelves Miniſters of the Reformed Churches, became ſetled in their Benefices, Tythes, and other Incomes; then they aſſumed to themſelves great Names and Titles, as the Moſt Reverend, and Right Reverend, and Reverend the Archbiſhops; and below them, the Reverend Lord Biſhops, (now the Title of Reverend, implieth, that they are to be feared, and worſhipped, and honoured) and Archdeacons, Deans, Doctors, &c. yea, and every Pariſh Prieſt can claim, or aſſume to himſelf the Title of Rector, which is Governour, or Ruler of his Pariſh; and ſo they call themſelves Governours or Rulers.

And how the Pariſh Prieſts (which are but of the Inferiour ſort) have ruled by Force and Cruelty, (like the Falſe Prophets

Ezek. 34. 2 to 17. phets and Shepherds of old, who did eat the Fat, and cloathed with the Wooll, and killed them that were fed, but fed not the Flock) and how they have Perſecuted, Sued at Law, and Impriſoned them that could not receive them for Miniſters of Chriſt, nor pay them for their Preaching (though they heard it not) and how Cruel they are, and have been for their Tythes and Wages, it is very manifeſt and well-known to many in theſe Nations.

But the true Miniſters of Chriſt, over, and in whom he governeth by his Light and Spirit, they do not ſo; but ſerve Chriſt their Maſter, Ruler and Governour, and are really Servants for his ſake; as he ſaid to his formerly, that they ſhould not be as the Rulers of the *Gentiles*, that exerciſe Lordſhip over them; but ſaid he, *Whoſoever of you will be the chiefeſt, let him be ſervant of all:* And ſaid he, *Freely ye have received, freely give*; and it is better, or more bleſſed, to give than to receive: And this is the Knowledge and Practice of the true Miniſters of Chriſt; ſo there is a great difference betwixt them, and the Pariſh Prieſts.

1 Pet. 5. 1, 2, 3, 4. 1 Cor. 9. 16, to 20. 2 Cor. 4. 3, to 18. Mark 10. 42, 43, 44. Acts 20. 35.

And ſo though the aforeſaid Reformers, upon good ground denied the Popes Headſhip and Authority, and rejected ſeveral of his Superſtitious Ceremonies, yet the Reformation was but in part, and the Reformers (though ſome of them anſwered what they knew) yet came not fully to the Doctrine, and Practice, and Order of the Primitive

mitive Christians, as is plain, for they retained the Popish Tythes, Oblations, Mortuaries, Surplices, Tippets, Hoods, square Caps, and their Bells, Pulpits, Altars, Tables, Fonts, Organs, and Pipes; and also they observed the Popish Lent, and other Fasting Days; and they observed (like the Papists) and called some Days, Holy Days, as if others were unholy; and (according to the Papists) they also forbad Marriage in Lent, and at several other times of the Year; and such things were Prophesied of, to come in the Apostacy; but there is no Ground nor Authority for them from Christ, nor from the Scriptures of Truth, but against them. Gal. 4.9,10, 11. 2 Pet.2. 1 Tim. 4.1, 2,3.

And they also retained much of the Popish Mass-book, only turned into *English*, and some of the grossest Expressions left out, which as King *Edward* the Sixth (writing to quiet some in *Devonshire* that opposed its being Englished) said, were so fond, that it were a shame to hear them in English; and they also retained the Popish Letany and Suffrages, as they call them; and the Popish Order in reading such a Collect, and such a Prayer, and such a part of the Gospel, (as they say) and such an Epistle, and such a First Lesson, or Second Lesson, and such a Chapter or Psalm, on such a Day, and others on other Days, with several other Superstitious Practices, which when setled upon their Lees (as some of them were) they could comply with; and some of them probably

bably being against all or many of these things, yet could not get those that had been trained up in the abundance of Popish Ceremonies, to come out of them suddenly, tho' they might be Convinced of the Folly of them; and they that drew back, and minded not the true Light that had Convinced, were not like to leave them at all: And these things are yet retained as Apostolical, by many that call themselves Protestants, tho' there was none of them practised by the Apostles, or Primitive Christians, but were since Invented in the Apostacy.

And some that took heed diligently to the Light of Christ in their Hearts, they came to see beyond many things, which in imitation of Popery, were kept in practice by pretended Reformers; and such separated from them, upon good ground, and so they were called Separatists, Fanaticks, Puritans, and by several other Names: And still whatever they professed, yet they who (not minding the Light of Christ in themselves) were prevailed upon by the Power of the Man of Sin, their Hearts were darkned, and they came not forward out of Superstition, nor yet to a Settlement in the Truth, as they did who truly followed the Lord in his Light, as he was pleased to manifest himself unto them in their Hearts.

And so there came to be so many sorts of Names given to Professors of Christianity; because when any People being further Convinced of any Superstitious Practices left them

them off, and separated from those that used them, then presently there was some Nick-name given unto them; and such as might be Convinced and Separated with them, but not truly minding the Light that Convinced them in their Hearts, they lost the true substantial Power and Life of Christianity, though they might hold the Form, and Profession, and Nick-name: And when others, upon the same good ground, separated themselves from amongst those Professors, then they soon had some other Name also given unto them.

And so when any sort of Professors, that were in any kind of Form of Worship, how many soever they were, without the Life and Power of Godliness; those amongst them that faithfully obeyed the true Light in their Hearts, they could not continue in Unity with them, but were (in obedience to the Light) constrained to separate from them (though they might suffer Persecution for it) because they knew that the Lord would not accept of them in that dead formal Worship; and so they must either leave the dead Worship of their former Fellow Professors, or else they should therein become as dead with them again; and so be worse than at the first, even twice dead, as the Apostle said, *Jude* 12.

But on the other Hand, those who held the Profession, but (through Disobedience to the Light in their Hearts) had lost the Power of Godliness; they could turn with the

the Times; and so many that had professed to be Protestants a considerable time, when Queen *Mary* being a Papist, commanded that Mass should be sung in Latin again, and so should be used in all Churches (as they called them) in *England*, &c. and so set up Popery again, as in its Power in *England*, &c. then the said professing Protestants, Priests, and People generally complied thereunto, and took an Oath contrary to their former Profession, to be true to Saint *Peter*, to the Church of *Rome*, and to the Pope their Holy Father, and to persecute to their Power all Opposers; saying, So help me God, and the Holy Evangelists.

Yet they that took diligent heed to the Light of Christ in their Hearts, and were faithful to answer the Requirings of God, thereby made known unto them, they were preserved constant Witnesses for God against Popery, and all the abominable Superstitious Practices thereof, as by the Light they were made sensible of the same, in that Bloody Reign of Queen *Mary*, under which many of them were persecuted to Death, and Burned, and Killed by the Blood-thirsty Apostates that called themselves Christians, but were Strangers to true Christianity, and to the Life and Power of Godliness.

Notwithstanding after the Death of the said Queen *Mary*, then Queen *Elizabeth* coming to the Crown, and denying the Pope, she was Intituled Supream Head of the Church, and she with her Parliament,

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made an Act for the Uniformity of Prayer, *&c.* with much of the Mass, all in English again, and then of above Nine Thousand Bishops, Priests, Deans, Prebends, Masters of Colledges, Archdeacons and Abbots that had formerly sworn to be true to the Pope and Popery, there was not above an Hundred and Twenty that refused to take an Oath against Popery; so it appeareth, that Eight Thousand, Eight Hundred, and Fourscore of the said Nine Thousand, that had lately caused to be Burned Hundreds for denying in Queen *Mary*'s Reign to Bow to Popery, then refused not to Swear against Popery themselves, as History relateth.

And in Queen *Elizabeth*'s Reign, many suffered deeply for testifying against the Popish Superstitious Practices and Ceremonies, then by the Bishops Orders retained and used; and for meeting together to Worship God in his Fear, Spirit, and Truth; and they were Imprisoned, and extream hardly used, in so much that (in their Petition to the Parliament) they reckoned the Cruelty of their Persecutors, to exceed the Cruelty of the Heathenish and Popish professed Tyrants and Persecutors, and said, The Records of the Heathen Persecutions under *Nero*, *Trajan*, *Decius*, *Galienus*, *Maximinian*, *&c.* could scarcely afford any Examples of the like Cruelty that was used to them; they craved but the liberty either to die openly, or live openly in the Land of their

their Nativity; and many of them ended their Days in loathsom Prisons.

And Six of them were put to Death, Sealing their Testimonies with their Blood, whose Names follow, *viz. Henry Barrow*, and *John Greenwood*, who were Executed at *Tyburn*; *John Penry* at *Thomas a Watevings* near *London*, *William Denis* at *Thetford* in *Norfolk*, and one *Coppin*, and one *Elias*, at *Edmundsbury* in *Suffolk*: And it appeareth by Records, that the Chief Instruments of their Death was the Clergy, and not the Queen; for one Doctor *Rainolds*, being by Queen *Elizabeth* much pressed to tell her, what he thought concerning the said *Barrow* and *Greenwood*, at last told her, *That he was perswaded, if they had lived, they would have been Two as worthy Instruments for the Church of God, as hath* (said he) *been raised up in this Age*; then the Queen sighed, and said no more: But afterwards being near the place of their Suffering, and calling it to mind, she demanded of the Earl of *Cumberland* (who was present at their Execution) what an End they made; he answered, *A very godly end, and prayed for your Majesty, and the State:* And there was a Famous Preacher, one *Phillips*, (having seen and heard *Barrow*'s Speeches, and Preparation for Death) who said, *Barrow! Barrow! my Soul be with thine!*

And after Queen *Elizabeth*'s Decease, in the Reigns of King *James* and King *Charles* the First, many called Puritans, *&c.* suffered

ed greatly, and ſome, for no other Cauſe, but for refuſing to join with the publick Worſhip Eſtabliſhed by the Biſhops, and for ſeparating themſelves from the Church of *England*, were Baniſhed the Land of *England*.

And this is obſervable, that the Long Parliament in the Year 1644. denying the Common prayer Book, and by an Aſſembly of Prieſts, ſetting out a Directory for Publick Worſhip; the generality of the Prieſts then Conformed to that, calling the Common-prayer Book Popiſh Rags of *Rome*, Dregs of the Whores Cup, and the Engliſh Maſs, *&c.* And when *Oliver Cromwell* was made Protector, he took Courſe in the Year 1653. for the Clergies Recovering their Tythes, and other Dues, as they pretended; and many of the People of God, who were led by his Light and Spirit to teſtifie againſt Tythes, and to deny to pay them, becauſe they could not uphold what Chriſt came to pull down, and were alſo made willing, with the hazarding of their Lives and Eſtates, to preach the Everlaſting Goſpel of Chriſt freely in Sincerity and Truth, denying to join with their Man-made Hypocritical Worſhip; and telling them plainly, that if they repented not God would overturn them, as it came to paſs; many ſuch then ſuffered deeply by and under their Cruelty, who through Killing and taking Poſſeſſion, were come from a ſuffering ſtate themſelves, into high Places of Earthly Au-

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thority, where being ſetled, they ſoon forgot their own Sufferings, and their Covenants and Vows made to the Lord therein, and trod in the Antichriſtian and Popiſh ſteps of Perſecution themſelves, of whoſe Cruelty both *Old England* and *New England* are Witneſſes; but the Lord preſerved his People in Conſtancy and Faithfulneſs to him, in their great and many Sufferings.

But notwithſtanding all the aforeſaid Reflections againſt Popery, and the Common-prayer Book, when King *Charles* the Second was Reſtored in the Year 1660. and the Common-prayer Book enjoined again, how generally it was received and entertained of the Clergy, is yet freſh in the Memories of many; and how the ſtricteſt ſort of them, in Times of Perſecution, joined with it again, or crept into Corners, and ran from their Aſſemblies, upon the ſight of Informers, or the like, it is very well known; whereby it appeareth, they themſelves, who contended againſt the true Light, and the Faith that is in it, thought their own Faith not worth ſuffering for, (as really it is not) and ſo they could not abide Perſecution.

But in Times of Toleration for Liberty of Conſcience, thoſe would numerouſly appear in publick again; though when a Storm of Perſecution aroſe, (as in the latter end of the Reign of King *Charles* the Second) then few of them durſt appear: But when King *James* the Second began his Reign, and proclaimed Liberty of Conſcience (which is deſirable

ſirable to all People) which hitherto continueth, and is now by Act of Parliament confirmed; then, and ſince then, the Corner-creepers have boldly appeared in publick again.

By what is premiſed, it is plain and evident, that they who were prevailed upon by the power of the Man of Sin, the power of the Devil, and of Darkneſs, to diſobey the Light, the Word of God's Grace and Power in their own Hearts, (whatever they might profeſs of Chriſtianity, yet) they went in the Way of the Man of Sin, and as they perſevered therein, he came to be exalted in them, over all that is called God, and ſo he made them Liars, Perſecutors, and Murderers like himſelf, who was a Liar, and a Murderer from the beginning; and ſuch could turn as the Times turned, from one Religion or Profeſſion to the contrary, to and fro, any whither, to ſave themſelves, and their worldly things, with which the God of the World hath blinded their Minds, leſt the Light of the Glorious Goſpel of Chriſt (who is the Image of God, who is Light) ſhould ſhine in them. 2 Cor. 4.3, 4.5,6,7.

And alſo it is plain and evident, that they that faithfully obeyed the Light and Spirit of Chriſt, in their own Hearts, they reſiſted the power of the Man of Sin in themſelves, and through Faith in the Word of God's Power in their Hearts, were in good meaſure made Conquerors over the power of the Adverſary in their Hearts, and to the

Honour of God, through the same Faith and Obedience of his Light, they were enabled patiently to undergo what their Antichristian Persecutors, the Members of the Man of Sin, were suffered to inflict upon them, which was not only Imprisonment, and loss of outward Enjoyments and Possessions, but also to many Death it self; they would rather part with Goods, and Life, and all, than lose their Heavenly Treasure, which God had given into their Earthen Vessels; the Excellency of which Treasure and Power is of God; and out of the sight of all those who disobey the Light of Christ in their Hearts.

And so they in whose Hearts God (who commandeth the Light to shine out of Darkness) hath shined, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, who not only by his Light in his Faithful People, revealeth the Man of Sin, but also with the Spirit of his Mouth will consume, and with the Brightness of his Coming will destroy the Man of Sin, and his Works) these having tasted, and experienced something of the Goodness of God to their Souls, not only of the Revelation, but also of the Destruction of the Man of Sin, and his Works in themselves, and also having sweet and satisfactory Comfort and Consolation in their Hearts, in the Love of God given unto them, these cannot with the Times turn (as Hypocrites do) from one Profession of Religion to another; for these

these are fully satisfied concerning the Way of God, which is straight, and narrow; and not like the Ways of the Man of Sin, the Devil, the Serpent, which are crooked, like himself, and broad, and wide, and can hold of all sorts of Professors, and too many go in thereat.

But these, being Children of the God of Truth, who is Light; they love to walk in their Fathers way, which is the true Light, and so they cannot, neither dare they go out of it into the Ways of the Man of Sin, and so serve him again in the least, for they have had too much of his Tyrannical Servitude before, and though his Children love his Ways, wherein they have their pain-bringing Pleasures, yet the Children of God love them not, but in the fear of God hate them all, and love the Light of Christ Jesus in their Hearts, the Way of God their Father: And so it is in vain for Men to offer to force them out of God's Way into their ways; for they dare not, for fear of offending their Heavenly Father, comply in the least, to Worship God after any other Way or Manner, but as he manifesteth himself, in the Light of his Spirit of Truth in their Hearts, and Consciences; in which only, with acceptance, he is to be worshipped.

Neither can they again embrace, or come into the Bondage of Corruptible Elements, Ceremonies, or Traditions of Men, for which there is no warrant from God their Father, lest they forfeit their glorious liber- Gal. 4.9. Rom. 8.1,2, to 22.

Gal. 5. 1. Tim. 2. 12. Phil. 1. 29. 1 Pet. 4. 12, to 19. Col. 1. 23, to 28.

ty of the Children of God, whose Spirit 'beareth witness with their Spirits, that they 'are the Children of God, and if Children, 'then Heirs, Heirs of God, and Joint-heirs 'with Christ: And they know, that if they suffer with him, they shall also be glorified together; and they account *that the sufferings of the present time, are not worthy to be compared with the glory that shall be revealed in them:* And such can truly rejoice, that unto them it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; and this was the state of the Primitive Christians.

And as there is a great difference between the outward husk, sign, or shew of Religion of the Followers of the Man of Sin, who are his Children; and the pure, spiritual, undefiled Worship and Religion of the Followers of Christ, who are Children of God; so there is as great a difference between the Nature of the true Christians and false, and between the Children of God, and the Children of the Devil; and also between the Persecutor for Religion, and the Persecuted for true Religion; and so doubtless as great a difference will, and must be between their Rewards.

And so every one, Male or Female, Rich or Poor, High or Low, (as they tender the Eternal Salvation of their precious Souls) are to examine themselves, in and by the true Light of Christ Jesus, which is the Manifestation of his Spirit in their Hearts, whether

ther they Worship God in his Light, and Spirit, and Truth, in which only his pure, spiritual, undefiled Worship is acceptably performed? Or whether their Worship be formal, and taught, and prescribed by the Traditions, Precepts, and Commandments of Men, and so but a sign or shew of Religion, being Will-worship, and Voluntary Humility, which Christ and his Apostles warned People to beware of? For all such Worshippers worship God in vain, or worship they know not what; and the Reward of Hypocrisie shall be their Portion; for they be Blind leading of the Blind; and if *the Blind lead the Blind, both shall fall into the Ditch.*

John 4. 20. to 25. Mat. 15. 7, 8, 9. Isa. 29. 13, 14. Acts 17. 22. to 31. Col. 2. 6, to 23. Mat. 15. 2, to 15.

And likewise it concerneth all truly to examine themselves inwardly in the Light of Christ, whether they be Baptized truly, with the one Baptism of Christ by his spiritual Water, and the Fire, and Fan of his Spirit, with which he will, and is able, thorowly to purge his Floor, even the Hearts, Souls and Consciences of true Believers, and that only maketh fit to inherit the Kingdom of Heaven? And so whether they be Children of the Light, and of God, who is Light, and Born again of the Water, and of the Spirit, whose witness agreeth in one, witnessing with their Spirits that they are the Children of God, Born of his Incorruptible Word, which liveth and abideth for ever? Or whether they have only been Baptized or Sprinkled with Water

Mat. 3. 11. 12. Heb. 9. 14. 1 Pet. 1. 22, 23.

by a Man; and because thereof are taught to believe, that then they were made Children of God, and Members of Christ, and Inheritors of the Kingdom of Heaven? And if they have no better Assurance than such Baptizing, or Sprinkling with outward Water, then the Light and Spirit of Christ will bear witness in their Hearts, that they are not Children of Light, nor of God; and then whose Children are they?

And likewise all may examine themselves, in and by the true Light in their Hearts, whether they be in the true Religion, or not? That is, Whether or no they be true
John 6.45. Christians, who are all taught of God by the Light, Grace, and Spirit of his Son Christ Jesus in their Hearts? Or they be but Pretenders to Christianity, having a Profession or Form of Godliness, but denying the Life and Power thereof, resisting and rebelling against the strivings, and movings, and teachings of the Light, Grace, and Spirit of Christ, and embracing, and complying with the temptations, motions, and teachings of the Spirit of Antichrist, and the Power of Darkness, which is the Devil:
Tit.1.15,16. And such can profess that they know God, but in Works they deny him, which is abo-
John 3. 18, 19,20,21. minable: *And every one that doth Truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God; but every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved,* or discovered; and so loving Darkness

neſs rather than the Light, that is the Condemnation.

And it is certain, that all who love not the Light of Chriſt Jeſus in themſelves, and believe not in the ſufficiency of it, are deceived by the deceivableneſs of the Man of Sin, the Power of Darkneſs, whoſe coming is after the working of Satan, with all Power, and Signs, and lying Wonders: And as he firſt by his deceit prevailed upon Mankind, ſo thereby he ſtill endeavoureth to keep all in ſubjection to him, who is the Father of Lies, through his Allurements, and Bewitching Perſwaſions that all is well; and that though they do yet more and more continue to practice ſuch and ſuch things, which he tempteth to, (but the Light reproveth for) yet he perſwadeth that it may be well with them, and they may repent afterwards time enough. And thus he draweth People on in his Service from time to time, till the Day of their Viſitation be over, and the things that concern Everlaſting Peace be hid from their Eyes, and then there remaineth no place of Repentance to be found, though they ſeek it carefully with Tears, as *Eſau* did, but was rejected. Heb. 12. 17.

And ſo though People do not anſwer nor obey the Light, that in their Hearts convinceth them of their evil Deeds, yet the Man of Sin perſwadeth, as far as he can, that it is impoſſible ſo to do, whilſt on this ſide the Grave; and ſo he laboureth continually to keep People ſatisfied in the woful

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Condition into which he hath drawn them: And to this end he hath his Ministers preaching his Doctrine, that none ought to believe, that it is possible that they can be freed from sin by the Power of God, whilst they live upon the Earth; and some of them Preach of a Purgatory, to cleanse from sin after Death; though the Doctrine of Christ and his Apostles (before-treated of) largely testifieth the contrary, as it is declared in the Holy Scriptures, which the said Preachers profess, but (for all their Learning) cannot understand, whilst they resist the Light and Spirit of God, by which the Scriptures were given forth.

And therefore every one (upon necessity of Salvation) is to take heed to the Advice and Warning of Christ, and his Apostles, that no Man deceive them; for according to Christ's forewarning, many have come, and are come in his Name, saying, That he is Christ, (so they profess Christianity) and by their shewing of great Signs and Wonders, have deceived, and do deceive many, who look upon them to be what they are not; but they, who believing in the Light, are become Children of the Light, they see them plainly, and know them (by their Fruits) to be what they are, and therefore they can neither receive them, nor pay them Wages, (for their preaching) that they may any longer deceive others, in drawing the Minds of People from the true Light in their Hearts, after

Mat. 24.
1 John 3. 7.
2 Thes. 2. 3.
Col. 2. 18.
Phil. 3. 2.
Gal. 3. 1, 2.

ter their deceitful Signs and Wonders, and so to Eternal Destruction.

Though it is not like that any should be deceived by such false Prophets, or Instruments of the Man of Sin, but such as disobey the Light of Christ, and are also prevailed upon by the power of Darkness in themselves, which alienateth them from the Light and Life of God, the quickening Spirit of Christ the Second *Adam*, the Manifestation or Light whereof reproveth and convinceth inwardly all, who have not quite out-lived the Day of their Visitation, that are in the fallen Estate of the First *Adam*, of their Sins and Transgressions, even in their best Performances; which, according to the Knowledge by the Light inwardly given to them, they generally confess to be sinful, or mixt with sin; not knowing, nor believing that it is what it is that reproveth them, nor that the Reproofs of its Instruction are the Way of Life, as the Scriptures of Truth witness.

John 3. 16, to 22. Prov. 6. 22, 23. Prov. 10. 17.

And so such, who Rebel against the true Light in their Hearts, are in great danger of being Eternally deceived, by the Power of Darkness in the false Christs, and false Prophets, which Christ Jesus, the Truth, foretold of, that they should shew great Signs and Wonders, insomuch that (if it were possible) they should deceive the very Elect; but, said he to his Disciples, *I have told you before, wherefore if they shall say unto you, behold he is in the desart, go not forth; behold he*

Mat. 24.

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is in the ſecret chambers, believe it not; for as the lightning cometh out of the eaſt, and ſhineth even unto the weſt, ſo alſo ſhall the coming of the Son of Man be: And ſaid he, *If any man ſhall ſay unto you, lo here is Chriſt, or there, believe it not:* And ſaid he, *Verily I ſay unto you, this generation ſhall not paſs, till all theſe things be fulfilled:* And accordingly his Beloved Diſciple *John* witneſſed, that in his time there were many Antichriſts, or falſe Chriſts, and Prophets; but to them who believed in, and walked in the true Light, he ſaid, *Ye have an unction from the Holy One, and ye know all things*; ſo they knew better things than to be deceived by the falſe Chriſts and falſe Prophets.

1 John 2. 18,19,20.

By which it is plain, that Chriſt, who ſaid of himſelf, *I am the light of the world*; and to the *Phariſees*, who accuſed him of bearing falſe Record in ſo ſaying of himſelf, he ſaid, *If ye believe not that I am he, ye ſhall die in your ſins, and whither I go ye cannot come:* And alſo commanded, ſaying, *While ye have the light, believe in the light, that ye may be children of light.* He commanded his Diſciples not to go forth after, nor to believe thoſe that ſay, Chriſt is here, or there, or in the Deſart, or in the ſecret Chambers, nor thoſe that ſhew great Signs and Wonders, though ſuch come in his Name, and ſay that he is Chriſt, and ſo make a Profeſſion of him.

John 8. 12, to 25.

John 12. 35, 36.

And ſo they, who in the Obedience of Chriſt, believe in his Light, and thereby become

become Children of the Light, which the true Primitive Christians witnessed of, and left upon Record, that it shined in their Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ; they dare not go forth, nor can they believe them that say, that a piece of Bread, or a Wafer, (after Consecration, as they call it) is the very Christ, or the very Body of Christ; neither can they any whit the more believe them that say, Lo here is Christ, in this Ceremony, or in this Ordinance; or in this Profession, or the other Fellowship, or Form of Faith, or Directory, or Communion whatsoever of them, who shew never so great Signs, Ceremonies, and Wonders; or make never so great a Profession of Christianity, either in praying, or preaching, or the like; who deny the true Light of Christ, or walk not in it, which is the Manifestation of his Spirit, and enlighteneth every Man that cometh into the World; and is given to every Man to profit withal. John 1.1, to 10. 1 Cor. 12.7.

For the Children of the Light are taught of it, to watch in it continually against every Appearance of Evil, and of the Author thereof, the Devil their Adversary, *who as a roaring Lion, walketh about seeking whom he may devour*; and so they are to be continually careful, according to the Command of Christ, and his Apostles, that no Man deceive them; and to prove all things, and hold fast that which is good; for it is not a 1 Pet. 5.8.

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trivial thing; but a weighty concern to them, and of absolute necessity to the Salvation of their Souls, to be always watching against, and waiting to be preserved from the beguiling deceit of the Devil, and his Instruments; who with all his Power, and Signs, and lying Wonders, are continually endeavouring to deceive, which deceivableness of unrighteousness, is so apt to prevail upon Mankind, that Christ said, *If it were possible they should deceive the very elect*; and then surely the careless and rebellious are like to be deceived by them, and led to Eternal Misery.

And although Christ and his Apostles advised and commanded, to beware of them which should shew great Signs and Wonders, yet some have been, and are so far erred from the true Light and Doctrine of Christ, that they not only tell, and make Books of the great Wonders, which (they say) have been done by, and amongst them, but also reckon them as certain Marks of the Church of Christ; though Christ and his Apostles told of them, being the Marks of Antichrist, and the false Prophets. And so with their Wonders, and Powers, and Signs, they have deceived, and do deceive many, as Christ and his Apostles foretold.

And as the Apostle *John* prophesied concerning the Beast, that he beheld coming up out of the Earth, that doth great Wonders, so that he maketh Fire to come down from Heaven upon the Earth, in the sight

Rev. 13. 11, to 15.

of

of Men, and deceiveth them that dwell on the Earth, by the means of those Miracles which he had power to do; so it is that which comes up out of the Earth (not that which cometh down from Heaven) that doth their great Wonders; and it is that which is learned at their Schools, Colledges, and Academies of Earthly and Spoiling Philosophy, and Vain Deceit, (which the Apostle charged to beware of) and not that which is received of Christ Jesus, that capacitates the Members of Antichrist, and of the Beast, to be so prevalent with their Power, Signs, Wonders, and Alluring Enchantments, and Poysonous Societies, upon People to deceive them, by their Enticing Words, and Fair Speeches, and their making a pretence of Christianity, by coming in Christ's Name, (though he never sent them) and their saying that he is Christ, covering themselves with a Profession of him: *But wo* (saith the Lord) *to the Rebellious Children, that take Counsel, but not of me; and that cover with a covering, but not of my Spirit*, Isa. 30. 1.

Col. 2. 8.

Rev. 18. 23. Eph. 5. 6. Rom. 16. 18.

And so the Members of Antichrist (the Man of Sin) who are learned in the Mysteries of their Craft, and are influenced with the beguiling subtilty of their Master the Serpent, they imploy all their Wits, Arts, and Parts in their earthly and sensual Wisdom (and for their earthly and quickly perishing Gain) to draw Peoples Minds from the Light, the Manifestation of the Spirit of Christ

Christ in their Hearts, which is given to them to profit withal, that so they may keep them under the power of Darkness, and in Admiration of their Teachings, Signs, Ceremonies, Splendor, and Wonders, with which they infatuate the Ears, Eyes, and Minds of People, that so they may depend upon them, and rest under their covering of Profession.

And those that such Deceivers could not prevail upon, to follow them in their Superstitious Practices, them they oftentimes Burned (or Sentenced to be Burned) to Death, when they had power in their Hands (as woful Experience hath largely declared) and for their so doing, pretended Authority from Heaven; and doth not this their wondrous murdering practice, and pretence of having Authority from Heaven to Burn People, seem somewhat like the Beast's, making Fire to come down from Heaven, in the sight of Men?

And those that are prevailed upon by them, and do admire their Signs and Wonders, might possibly have as much or more admired the Wonders done by the Magicians of *Egypt*, in causing their Rods to become Serpents, and the Waters to become Blood, and in bringing up Frogs upon the Land of *Egypt*; and those that cover with a covering, and not of the Spirit of the Lord, and ask not at his Mouth, but walk to go down as into *Egypt* (a Land of Darkness) to strengthen themselves as in the strength of *Pharaoh*, and

Exod. 7.11, to 23.

and trust as in the shadow of *Egypt*, the strength of *Pharaoh* shall be their shame, and the trust in the shadow of *Egypt* their Confusion. Isa. 30.1,2,3

It may be objected, that Christ and his Apostles confirmed his Doctrine by Miracles; but then that was at the first, when they preached down the outward Law, and the Ceremonies thereof, which God had commanded them by *Moses* that they should observe: And when they first published the Glad-tydings of the Gospel of the Grace and Peace of Christ, the New Covenant before promised, the Law written in the Heart. Heb. 8.9,10, 11. But they (who neglect this inward Law) who now reckon of their Wonders, have, and retain many Ceremonies and Superstitious Practices, for which they have no Ground nor Warrant from God, nor Christ, nor his Apostles, as the *Jews* had for theirs; and so there is no need of outward Miracles, to confirm the preaching down of their modern Superstitious Ceremonies, they being plainly repugnant to the Doctrine of Christ, and his Apostles, Recorded in the Scriptures of Truth, which contain also Prophesies of their Signs and Wonders too, to come in the Apostacy, which things are exactly come to pass.

And it is more than they can do by all their Miracles, (if they can do any) to confirm any Honest-hearted true seeker after God, in their Belief of many of the Wonder pleaders Doctrines, as that of

Transubstantiation, and of Purgatory, Prayers to and for the Dead, Indulgences for Money, Worship of Images, &c. Stories of Wonders will convince few, that their Faith and Practice, concerning these things, is acceptable with God.

Now we read of as many (or more) that vilified the outward Miracles that Christ did, as were Converted to him by them: And they to whom Christ himself preached, saying, *While ye have the light, believe in the light, that ye may be the children of light*: Though he had done many Miracles before them, yet they believed not on him: And the whole multitude of the Country of the *Gadarenes* round about, besought him to depart from them, for they were taken with a great fear, because of a notable Miracle that he had wrought amongst them; and so they that believed not in the Light, the Manifestation of the Spirit of Christ in their Hearts, they did not believe his Miracles, nor in him for his Works sake.

Mat. 9.34. Mat. 12.24. Mark 3. 22. Luke 11.15. Jo. 12. 36. 37. Jo. 10. 19. 21, 22. Luke 8.37.

But they who believed in the Light, the Name of Christ in their Hearts, they believed both him and his Works, who said, *He that believeth on me*, (or in me) *the works that I do he shall do also; and greater works than these shall he do, because I go to my Father*: And likewise he said, *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*: And so such as have been dead in Trespasses and Sins against God, and his Light, when

John 14. 12. John 5.25.

when their Minds have been truly turned to the true Light of Christ, which is the Voice of the Son of God, and reproveth for Sin in the Heart, as they have believed in it, and taken diligent heed to the reproofs of its Instruction, which is the Way of Life, they have known a being made alive to God, and a being dead unto Sin, in which formerly they lived. C l. 3. 1, 2. to 17. Prov. 6. 23.

And so many have been, and are made living Witnesses of the wonderful Operation of the quickening and healing Power and Spirit of Christ in their Hearts, Souls, and Consciences; and have certainly and sensibly known, and do know, that the Blind have been restored to sight, the Lame have been made sound, the Lepers have been cleansed, the Deaf have heard, and the Dead are raised up, and live to the Praise and Glory of God, in that which is out of the sight and reach of the World, that lyeth in wickedness; for their Life is hid with Christ in God, who hath raised from Death, and with the daily Bread of Eternal Life, preserveth their depending Souls alive in his Love; and this is far more satisfaction than the seeing, hearing of, or doing of any outward Miracles that can be done by Man, to know the Lord's wonderful doings in themselves, and that the *Stone which the builders refused, is become the head Stone of the corner*; the true Light (which *Babel*'s Builders have refused) the Lord hath made to become such a Day, that those which he hath Luke 7. 22. Col. 3. 3. Psal. 118. 22, to 28.

quickned can (with trembling in his presence) rejoice and be glad in it.

Isa. 28. 16. 1 Cor. 10. 3. Deut. 32. 4.

These are Built upon the sure Foundation, the tryed Stone, the precious Corner Stone that God hath laid in *Sion* for a Foundation, according to his Promise of old; this Foundation is the Rock of Ages, and the Spiritual Rock of Spiritual *Israel*, which is the Satisfactory Nourishment of all that are true *Israelites* indeed: The Pope of *Rome* is not this Rock; nor a Succession of their Popes, nor the Apostle *Peter*, is not this Rock, though the word *Peter* signifieth a Stone, or a Rock, but the Lord Jesus Christ, the Son of the Living God, is this Heavenly Rock, against which the Gates of Hell shall not prevail.

Mat. 16. 15, 16, 17, 18.

For when Jesus Christ asked his Disciples, saying, *Whom say ye that I am?* Peter *answered and said, Thou art Christ the Son of the Living God*; *Jesus answered and said, Blessed art thou* Simon *the Son of* Jonas, *for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say also unto thee, that thou art* Peter, *and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.*

By which words it is plain, that *Peter* was not the Rock upon which Christ would Build his Church, neither was Flesh and Blood that Rock, but the Revelation of his Father which is in Heaven, and that is by the Son; for Christ had told them before,

Mat. 11. 27. saying, *No man knoweth the Son but the Father, neither*

neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him. Luke 10.22.

And not only did the Apostle *Paul* testifie, *That another foundation can no man lay than that is laid, which is Jesus Christ, the Rich and Corner Stone*; but also the Apostle *Peter* himself testified, that Christ was as a Living Stone, disallowed indeed of Men, but chosen of God, and precious, and the Chief Corner Stone laid in *Sion*, (according to *Isaiah's* Prophecy) and that he was a *Stone of stumbling, and a Rock of offence*, to them which stumble at the Word (which *is nigh in the mouth, and in the heart*) being disobedient: And also he said, That true Believers coming unto this (Rock) as unto a Living Stone, are also as lively Stones Built up a Spiritual House, (then out of the sight of the Carnal-minded) an Holy Priesthood to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ, (the Popes Mass is no such Spiritual Sacrifice) and that they are a Chosen Generation, a Royal Priesthood, an Holy Nation, (then no * Whore-houses allowed amongst them as have been at *Rome*) a Peculiar People, to shew forth the Praises of Him, who *hath called them out of darkness into his marvellous light*; of which Light he wrote thus, speaking of the Voice which came to Christ from the Excellent Glory, he said, *We have also a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until* 1 Cor.10.4. 1 Cor.3.11. Eph.2.20. Isa. 28.16. 1 Pet.2.1,to 10. * Witness *Pageon* of Popes, and the Papists Order to allow Whore-houses, proclaimed and published, *Jan.* 24th. 1509. 2 Pet.1.10, to 20.

the day dawn, and the day-star arise in your hearts.

And so according to the Testimony of Christ, and of his Apostles *Peter* and *Paul*, Christ is the Rock upon which his Church is Built, against which the Gates of Hell shall not prevail, and not *Peter*; for did not the Gates of Hell prevail against *Peter*? In so much that we read in the very same Chapter some Verses, after mention is made of Mat. 16.23. Christ's Building his Church upon the Rock, that in answer to other words of *Peter*, Christ said to him; *Get thee behind me Satan*, thou art an Offence unto me, for thou savourest not the things that be of God; and was not he prevailed against by the Gates of Hell; Mark 14.66, to 72. Luke 22.54, to 62. John 18.25, 26,27. after that, even so far as to deny his Lord and Master, and to Curse and Swear? And did not *Peter* err, and so was not Infallible? Though the Popes that pretend to be *Peter*'s Successors reckon themselves Infallible, and that they cannot err.

And so it plainly appeareth, that *Peter* was not that Rock upon which Christ Buildeth his Church, and that the Popes who call themselves *Peter*'s Successors, the Head of the Church, and the Vicars of Christ, Princes of Priests, and say they sit in *Peter*'s Chair, and that they have the Keys of the Kingdom of Heaven, to bind and loose, and remit, and retain Sins, and that they cannot Err, are in these things found Liars and Deceivers, and so Servants of the great Deceiver, the Father of Lies; for the Apostle

Peter

Peter declared that Christ is the Rock, and the Popes say, *Peter* and his Successors are the Rock; the Apostle said, Christ was the Head of his Church, and the Popes say, they are the Head of Christ's Church: *Peter* called not himself the Prince of Priests, for he wrote to the Christians, saying, That coming to Christ as a Living Stone, they were as lively Stones Built up a Spiritual House, and an Holy Priesthood to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ, which Sacrifices acceptable to God are invisible; but so is not a Wafer, the Sacrifice of the Mass-Priests, of whom the Pope styleth himself Prince; which Wafer a Mouse, or a Rat would not be afraid of; and do they not say, it is the very Flesh, Blood and Bones of Christ Jesus, who suffered without the Gates of *Jerusalem*? Which is abominable Deceit.

Col. 2. 19. Eph. 1. 22.

And though *Peter*, and the rest of the Apostles, who were in the Power of God, had that which did open into the Kingdom of Heaven, and shut out that which did defile, and was unclean; yet *Peter* sold no Indulgences, nor Pardons for Money, as the Popes have done, or do; but he Prophecied of such false Teachers to come, who (said he) shall privily bring in Damnable Heresies, even denying the Lord that bought them; and many shall follow their pernicious Ways, by reason of whom, the Way of Truth shall be evil spoken of, and through

2 Pet. 2. 1, 2, 3.

Covetousness, shall they with feigned words make Merchandize of you.

And so the Apostle *Peter* plainly foretold of the false Teachers, who Teach for Hire, and Divine for Money, and through Covetousness, with feigned words, make Merchandize of People, and deny the Lord that bought them; of which sort of Teachers the Popes have been the Head, which have no part in the Church of Christ, they being neither Head, nor Members of it; for *Peter* acknowledged that Christ is the Rock, upon which his true Church is Built; but the Popes say, that *Peter* is that Rock, and that they are his Successors, and so they deny the Lord that bought them, and account themselves in his place; and many have followed their pernicious Ways in preaching for Hire, or Tythes, and Gifts or Rewards; and all such deny the Doctrine of Christ, who said, *Freely ye have received, freely give*; and so they deny the Lord that bought them, and speak evil of the Way of Truth, that they may readily make Merchandize of People with their feigned (or lying) words, as *Peter* Prophesied; and so it is plain, that the Popes are the Head of the Deceivers, and false Teachers, that Christ and his Apostles foretold of.

And as for *Peter*'s Keys, (that the Popes have reckoned that they keep, and with them the Power of Binding and Loosing, &c.) however they have been esteemed of; yet it is written of Pope *Julius* the Third, a

noted

noted Sodomist, that he destroyed Two Hundred Thousand Christians in the space of Seven Years, (the abominable wicked Lives of many of them, and also their many flat Contradictions, being upon Record) and that he intending to make War against the *French*, and marching to the Bridge of *Tyber*, he threw *Peter*'s Keys into the River *Tyber*, saying, *Peter's Keys help not, let Paul's Sword defend* * *us*; and yet that Pope could sell his Pardons: And except the Keys were found again, (which I never read of yet) have not all their Popes Pardons been sold without the Keys since? And have not People been greatly deceived, who gave their Money for Pardons to them, that had not the Keys of Heaven to let them in; as they made them to believe that they had? And do not it seem as if the Pope erred, who threw away *Peter*'s Keys? And it was written of him thus, *He setteth Heaven, but hath not Heaven himself.*

* Witness Prideaux Introd. and Burton's Wonderful Prodigies of Judgment and Mercy.

But the Kingdom of Heaven is within, and the Word of that Kingdom is in the Heart, (and so the Keys of the Kingdom of Heaven are Spiritual, and not to be seen by a Carnal Eye; and it is only they who receive, believe in, and obey that Word (the Word of Faith) in their Hearts, that by the Keys know an opening, and so an entrance into the Kingdom of Heaven; and that testified *Peter*, who advised them to whom he wrote, to take heed to this sure Word, the Light, and to *give diligence to*

Luke 17.21. Mat. 13.19.

make

2 Pet. 1. 10. to 20. *make their Calling and Election sure*. And so the Keys of the Kingdom of Heaven are not made by a Smith upon an Anvil, as probably the Popes Keys may, which must rust, perish, and be of no esteem, for the Day is at hand, wherein no Man buyeth their Merchandize any more.

Rev. 18. 11.

It is Recorded in undoubted Histories, what Bloody Persecution, and Monstrous Murders the *Roman* Emperors (in the time of those called the Ten Persecutions) inflicted upon the Suffering Christians in the Primitive Times, and then was there any talk of a Pope for a Visible Head of the Church at *Rome*? Or then was *Rome* any more accounted of than the others? The Churches at *Jerusalem*, at *Constantinople*, at *Alexandria*, at *Cesaria*, and at *Cyprus*, had as much Power in their several Churches as *Rome* had, during the first Three Hundred Years after Christ: And the Elders or Bishops of the said other Churches, did sometimes sharply reprove the Bishop of *Rome*; and it was, at the least, Six Hundred Years after Christ, (as Records declare) when *Phocas*, to aspire to the Empire of *Rome*, Murdered his Master *Mauritius*, and his Children; and *Phocas* somewhat fearing, and willing to have the Favour of *Boniface* the Third, then Bishop of *Rome*; condescendeth to all his Petitions, and grants him to be Head Bishop over all Christian Churches; and here begun the Name of Pope, being the first Rise of *Rome*'s Visible Head.

See Hist. *Magd.* Cent. 5. Chap. 19. and *Leo.* ad Gal. Epist. 77, & 89.

Platina Christ. Miss. Hen. *Panteleon* &c. Epist. 32 33, 34. Cap. 76, 77.

And

And as the Popes had their Rise by a Murderer, so a Murdering, Persecuting Spirit hath influenced them, as their Bloody Principles, and Murdering Practices have abundantly declared to the World; witness the sad Massacres of the *Waldenses* in *Provence*, in the Year 1545. and of Christians in *Italy* in *Calabria*, in the Year 1560. and likewise in *France* of above Thirty Thousand Persons, in the Year 1572. and the *Irish* Massacre in the Year 1642. (being yet fresh in Memory) wherein by the Papists were put to several sorts of Death in the Province of *Ulster*, an Hundred and Fifty Thousands of People.

The Number of the Slain in the other Three Provinces not being upon Record; with the Burning of Hundreds in *England*, in the Reign of the Popish Queen *Mary*; with the dreadful Cruel *Spanish* Inquisition, and several others of Popish Massacres, too large here to be inserted.

And so though the Popes of *Rome* have pretended to Christianity, and have called themselves Vicars of Christ, yet they and their Adherents have been as Cruel, and as Bloody Persecutors of Christians as the Heathen Emperors who hated Christianity, were before them; and have equalled (if not exceeded) the said Emperors, in their Cruel and Barbarous Murders, acted with all manner of Cruelty that possibly could be Invented, which stands upon Record, that all may see it; read *Clark*'s Martyrology, and

and *Fox's* Acts and Monuments, and a Book called, *Ireland's* Teares, and the History of the Churches of *Piedmont*, Collected and Compiled by *Samuel Morland*, in the Year 1658.

And not only have the Popes been Persecutors where they could prevail by means of the Kings or Governours of the Nations, but also they have Lorded it over Emperors and Kings, Deposing and setting Up at their Pleasure, whom they thought meet for their Purposes; as the Apostle *Peter* never did.

And thus Mystery *Babylon* the Great, the Mother of Harlots, and Abominations of the Earth, hath Reigned over the Kings of the Earth, who have given their Strength and Power unto the Scarlet-coloured Beast that hath carried her, which ascendeth out of the Bottomless Pit, and goeth into Perdition; and this false Church, this Woman, this Whore, this great City that hath made all Nations to drink of the Wine of the Wrath of her Fornication, which she hath handed forth to them in a Golden Cup, she hath been, and is drunk with the Blood of the Saints, and Martyrs of Jesus, and her Sins have reached unto Heaven, therefore shall her Plagues come in one day, and she shall be utterly Burnt with Fire, for strong is the Lord God who Judgeth her, *Rev.* 17. and 18 Chapters.

And all that err from, rebel against, and believe not in the Light, the Manifestation of the Spirit of Christ in their Hearts, they will

will be found in *Babylon*, the City of Confusion; and how great or large soever their Profession of Christianity may be, yet in that great Day of the Lord, (which hasteth apace) such will be found in an Antichristian Estate, and Partakers of the Sins of *Babylon*, and consequently must receive of her Plagues, *Rev.* 18. 4.

And now the Light, the Voice of God's mighty Power, calleth unto all for Faithfulness, and Obedience thereunto; and that all that are in *Babylon*, who have not yet quite out-lived the Day of their Visitation, may come out of her, and may be no longer Partakers of her Sins, lest they Eternally partake and receive of her Plagues.

And all that hearken to the Grace of God, the Light and Voice of Christ Jesus in their own Hearts and Consciences, and believing therein, continue in Faithfulness and Obedience thereunto, such shall more and more come to know the Effectual Working thereof, even to the redeeming of their Souls from all iniquity, and the purifying of their Hearts, and purging of their Consciences from dead Works, to serve the Living God; and they shall know the Ancient Prophecy fulfilled in them, That the Lord will pour, or sprinkle clean Water upon them, that they may be clean from all their Filthiness and Idolatry (which is false Worship that is out of his Spirit) and that he will give them a new Heart, and put a new Spirit within them.

Tit. 2. 11, 12, 13, 14.

Ezek. 36. 25, to 31. Heb. 8, 9, 10, Chapters.

And

Rev. 9.2. And such shall see the Sun, and the Air clear again, which have been darkned by reason of the Smoak of the Bottomless Pit; and shall know the Sun of Righteousness to
Mal.4.2. Rev.21.24. Rev. 22.14, 17. 2 Thes. 2.3, to 10. arise upon them with healing in his Wings, and a walking with them that are saved in the Light of the Lamb, and shall know to do his Commandments, that they may have Right to the Tree of Life, and take of the Water of Life freely; and such will witness a growing up into him in all things, who is the Head of his Church, Christ Jesus,
Eph.4.15,16. from whom the whole Body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body, unto the edifying of it self in Love.

And the Members of that Body are faith-
Tit.2.11,12. Mat.13.16,17 Mar.4.10,11 Luk.8.9,10. John 14.17 to 27. Joh.7.16,17 Joh.8.31,32 1 Joh.2.27. ful Stewards of the Grace of God, which bringeth Salvation, and teacheth them, that *denying ungodliness, and worldly lusts, they should live soberly, righteously, and godly in this present world*; And it is only they who are truly taught of the Grace of God (which hath appeared to all Men) that are true Ministers of Christ, and Stewards of the Mysteries of God, for they are the Disciples of Christ, unto whom it is given to know the Mysteries of the Kingdom of Heaven, but unto others it is not given, but they are as Parables to them.

Now the Grace of God teacheth none to Persecute about Religion, nor to make Mer-

 chandize

chandize of People, through Covetousness with feigned words, as the Popes (and other sorts of Priests) have done; and so though the Popes have professed to be *Peter*'s Successors, and to sit in *Peter*'s Chair, and to have the Stewardship of the Mysteries of the Kingdom of Heaven; yet they have been, and are found not only out of the Faith, wherein the Apostle *Peter* stood, but to be such false Prophets as *Peter* Prophesied of; and so not faithful Stewards of the Grace of God, being not willing to be taught by it in their own Hearts; and so for all their Learning, and for all their Talk, and for all their Splendor of Profession, they are ignorant of the Mysteries of the Kingdom of Heaven, wherein they pretend to be Stewards. 2 Pet. 2. 1, to 40.

For the Apostle *Peter* said to *Simon* the Sorcerer, (who offered Money, saying, *Give me also this power*, &c.) *Thy Money perish with thee; because thou hast thought that the gift of God may be purchased with Money, thou hast neither part nor lot in this matter*; so *Peter* was far from selling the Gift of God, (and Pardon of Sin is the Gift of God) though the Popes, and Priests, for Money have pretended that they could Sell Pardons, &c. Acts 8. 18, 19, 20.

And so all the Offerers, or Pretenders to Sell the Spiritual Gifts of God for Money, as well as they who desire for any outward thing, to Buy the same of any Man, they have neither Part nor Lot in the true Stewardship of the Grace of God, nor of the Mysteries

steries thereof, but all their Worship, their Sacrifices, Offerings, and Prayers, in that state, are Abomination unto him; and therefore (as *Cain* was with his Brother *Abel*) so they are wroth with those, whose Offerings and Worships finds respect with God, being in the Spirit of God, which they are erred from, as also was *Cain*.

And so these also run greedily after the Errour of *Balaam* for a Reward; and tho' they Preach Peace to them that buy of them, yet they prepare War against such as put not into their Mouths; these are such as Judge for Reward, Teach for Hire, and Divine for Money, and yet seem to lean upon the Lord; and say, *Is not the Lord among st us? no evil shall come upon us*: But when such as these cry unto the Lord, he will not hear them, but he (the Light whom they have rejected) will hide his Face from them, and then surely Night will be unto them, that they shall not have a Vision; for so it was Prophesied of such deceitful Prophets; no marvel then if they say, Vision is ceased, and Revelation ceased; for it was said, *The sun shall go down over them, and the day shall be dark over them*, that they shall not Divine; *the seers shall be ashamed, and the diviners confounded; yea, they shall all cover their lips, for there is no answer of God*: So here is the Work and Wages of false Prophets described.

Mich 3.

And now is at hand the great and notable Day of the Lord, wherein he will cry, and neigh

weigh all People in the just Ballance of his Sanctuary; and it will come as a Thief in the Night, in an unexpected and terrible time and manner, upon all the Children of Disobedience, in whose Hearts the Prince of the Power of the Air worketh and ruleth; and they being Airy, and Light, and Wanton, which are compared to Chaff, will be found too light in the tryal, and upon them will the unquenchable Fire take hold; and in that day their Leaders and Teachers, of whom it is said, The best of them is as a Briar, and the most upright is sharper than a Thorn-hedge, who are thus compared to Briars and Thorns, (whose end is to be burned) their end must be like the end of the laughter of a Fool, which is compared to the crackling of Thorns under a Pot; and all their Wit and Learning, Arts and Parts can then yield them small satisfaction. Mat. 3. 12. Mic. 7. 4. Eccles. 7. 6. R96.6.8.

So there is a great difference between these false Teachers, and their Rewards, and the Ministers of Christ, and their Rewards; for the Apostle *Peter* said, *As every man hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God. Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's Heritage, but being ensamples to the flock; and when the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away.* So the Reward of the Ministers of 1 Pet. 4. 10. 1 Pet. 5. 2, 3, 4.

Christ, who are faithful Stewards of his manifold Grace, and diligently improve the Talent which he hath given them, shall be a Crown of (never-fading) Glory.

And they that are faithful to God, tho' it be but as in a little, may be made Stewards or Rulers over more; but they who are unfaithful, whether in much or little, that is committed to them, and sin against the Light and Grace of Christ in their Hearts, and continue in so doing, how can such expect any other from the Hand of the Lord, but the unprofitable Servant's Reward, which is to be cast into outer Darkness, where *shall be weeping and gnashing of teeth*?

Mat. 25. 14. to 31.

And certainly the Lord God of Heaven and Earth, will render to every Man and Woman according to their Works, and will bring all People upon the Face of the whole Earth to an account, (not how strictly they have obeyed the Orders, Laws, and Injunctions about Religion, made by Popes, Cardinals, Bishops, or Priests of any sort, who say, Lo here, or lo there, in this Way, or in that Form, is the true Religion, but) he will have an account how every one hath improved and profited with the Talent which he hath given them to profit withal, which is the Manifestation of his Holy Spirit, the true Light inwardly enlightening every Man; and the Word of his Kingdom in their Hearts, the Word of Faith, nigh in the Heart, and in the Mouth, which is the Grace of God that brings Salvation, and

hath

hath appeared to all Men; and this Word, Grace, and Light, inwardly reproveth for Sin in the Hearts and Consciences of People; and woe to them that turn not at its Reproof.

But all that in the love of it receive it, and believe in it, and give up their Hearts and Minds freely to learn of it, will become sensible of the powerful Work of it more and more in their Hearts; for it teacheth all that believe in it, and carefully take heed to it, to deny all ungodliness and worldly Lusts; and to deny all other teachings of Men, who are not taught by it, but turn from it, into wantonness or worldly-mindedness; and it teacheth to deny paying any thing to any Man for his Teachings, whereby he may deceive People; for the Teachings of Christ are free, and all Christ's Ministers have freely received, and they freely give, and Covet no Man's Silver, nor Gold, nor Apparel, nor other of his worldly things, but are content with such things as they have; and Godliness with Contentment is to them great Gain. Acts 20. 32, 33, 34.

And so the Grace of God which bringeth Salvation, is the Teacher of all true Christians, and teacheth them to *live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and Saviour Jesus Christ, who gave himself for* them, *that he might redeem* them *from all iniquity, and purifie unto himself a peculiar people zealous of good works*, who Tit. 2. 11, to 15.

have

have profited with the Talents that God hath bestowed upon them, and must enter into the Joy of their Lord, having hearkened diligently to the Reproof of Instruction, in their own Hearts, which is the Way of Life, and love to walk therein, even in the
Prov. 4. 18. Just Man's Path, which is as a shining Light, that shineth more and more unto the perfect
1 Cor. 6. 2. Eph. 4. 30. Day of Redemption and Salvation from all Iniquity; and these glorifie God in their Bodies, and in their Spirits, which are his; to whom belongs the Honour, and the Glory, and the Praise, for ever, and for evermore, *Amen.*

Bitursteth, 8mo 24th 1713.

Return this Book undefaced to the Owner

Henry Mollineux.

The END.

[illegible]

Cui me tu errantem reddito quando vides,

1735